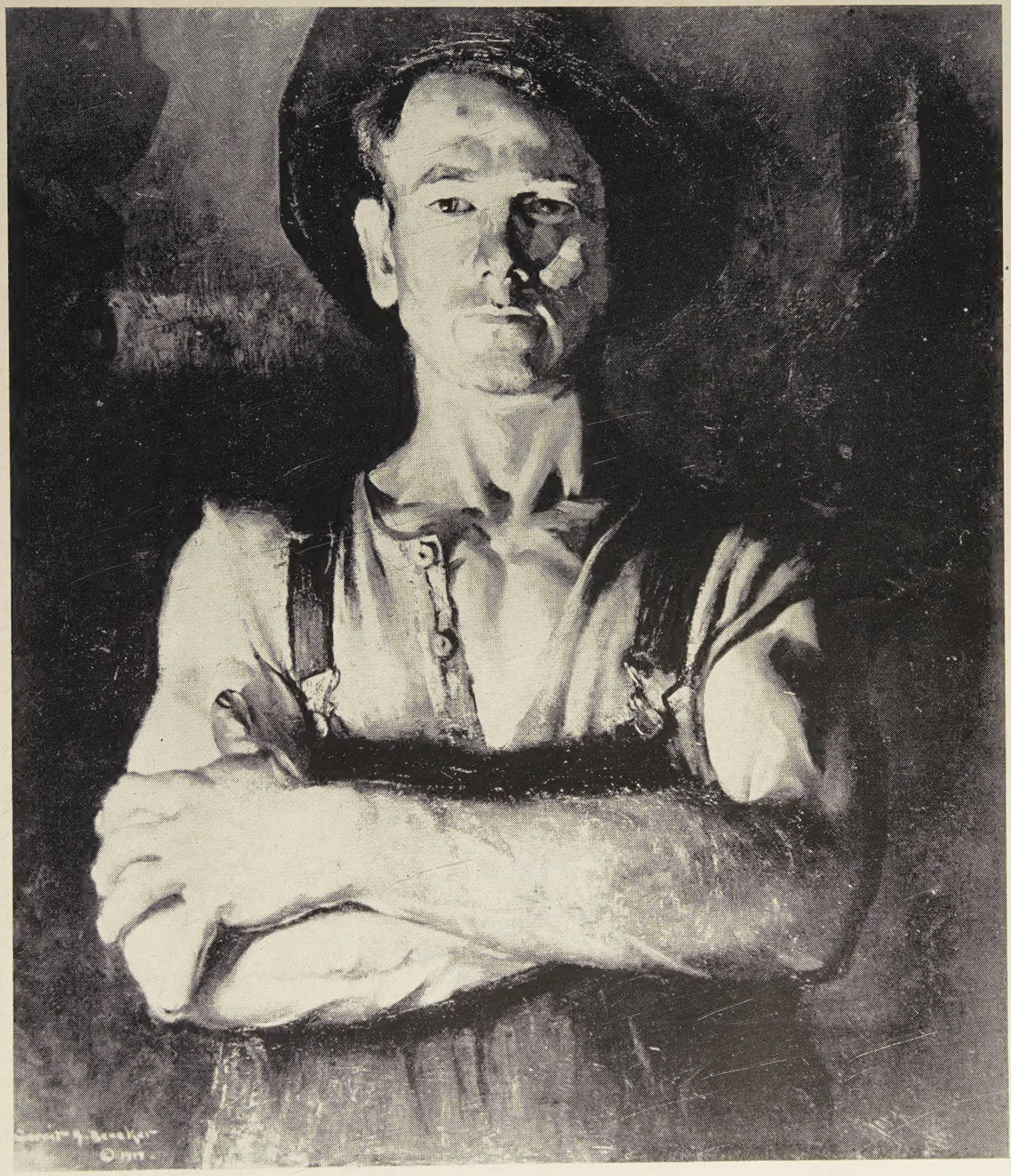
WORLD CALL



JULY-AUGUST, 1946

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World Call

VOL. XXVIII JULY-AUGUST, 1946 No. 7

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Circulation Corner

A Peek into the Crystal Ball

WORLD CALL secretaries and leaders of laymen's organizations, women's councils, or youth groups, who are planning to be in Columbus at convention time are hereupon given a glimpse of the future. A WORLD CALL booth will be open for your convenience, and for the convenience of any other convention-goers, throughout the week of August 6 to 11. Special mention is given to group leaders and WORLD CALL secretaries because they will be most interested in seeing the displays of new promotional literature at the booth. This material will include folders, enclosures, dinner table cards, and other items, all aimed at interesting more of our membership in regular reading of our international magazine.

Warm Praise from Scotland

A welcome letter was received in the WORLD CALL office from George E. Barr, of the Shawlands Christian Church in Glasgow, Scotland, and fraternal delegate to the International Convention from British churches. Here is an excerpt from his letter: "... We read American news with more than ordinary interest. But it is refreshing to turn from the news of strikes and rumors of strikes to the news of the churches and the efforts being made to propagate the gospel. I have just received the May number of WORLD CALL and spent an enjoyable and profitable hour perusing its pages. It is a great periodical. There's nothing like it in this country. I suppose the nearest approximation is *Life and Work*, published by the Church of Scotland. ..."

Those Rules Again

Certain definite instructions for sending in WORLD CALL subscriptions are printed in the Secretary's Book. The circulation office still goes by these rules, but it seems that some secretaries don't. It wouldn't be a bad idea for every secretary to adjust his or her glasses and brush up on these rules every time an order is sent to WORLD CALL. Precious time is saved in the circulation office when orders are accurate; and what is even more important, people get their copies of WORLD CALL more quickly and more regularly when orders are correct from the start.—P. S. Those who want an extra Secretary's Book to use in taking the four thousand additional subscriptions needed to reach the 70,000 mark may have another book by writing for it.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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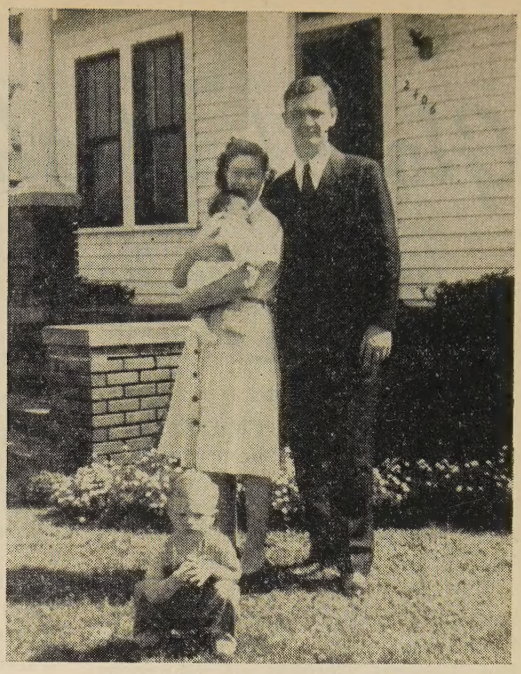
Get Me a Parsonage or Else—



Parsonage, Central Christian Church
Columbus, Ga.
Rev. and Mrs. John Park Winkler and Children

A Church in Oregon writes:

"We have a minister who said he would come to us in September, if we could have a place for him to live in, otherwise he would take another pulpit."

If your church faces the same problem, namely, the necessity of having a parsonage in order to get a preacher—Church Extension can solve it.

If you have a minister who rents his house, why wait until he is forced into the street. Buy him a parsonage now with the aid of a Church Extension loan.

Church Extension loans are made at 4% interest and payable at the rate of 1% per month.

If interested, write to

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222 S. Downey Avenue
Missions Building
Indianapolis 7, Indiana

A DIXIE MANSE

I love a little manse
Down in Dixie land
Simplicity and beauty there
Walk always hand in hand.

—MAYME GARNER MILLER.

Global Highlights

News of the World Through the Eyes of the Church

World Order Parley To Meet in London

An International Conference of Church Leaders on the Problem of World Order is to be convened in London, Aug. 4-7, under auspices of the Provisional Committee of the World Council of Churches.

Walter W. Van Kirk, executive secretary of the department of international justice and goodwill of the Federal Council of Churches, stated that the London meeting will explore the possibility of coordinating the work now being done in world order by the churches in various nations and will consider the churches' relationship to the United Nations.

A total of approximately 75 persons will attend the conference. American delegates will include John Foster Dulles, Bishop G. Bromley Oxnam, G. Ashton Oldham, Reinhold Niebuhr, Bishop James C. Baker, John R. Cunningham, O. Frederick Nolde, Georgia Harkness, and Dr. Van Kirk.

Karl Barth Returns To Bonn U. Teaching

GENEVA (RNS, by Wirless).—Karl Barth, Swiss Protestant theologian, has returned to Bonn University in Germany from which he was expelled during the early years of the Nazi regime because of his opposition to national socialist teachings.

Protestants and Roman Catholics in France and Switzerland recently paid joint tribute to Dr. Barth on his sixtieth birthday. An anniversary book will be published later.

Joint Protestant Relief Agency Formed

NEW YORK CITY (RNS).—Formation of a new Protestant relief agency—Church World Service—to consolidate the work of the Church Committee on Overseas Relief and Reconstruction, the Church Committee for Relief in Asia, and the Commission for World Council Service, has taken place here.

Harper Sibley is president of the new agency. A. L. Warnshuis is executive vice-president and head of the executive staff. Leslie B. Moss will direct promotion, and Robbins W. Barstow becomes director of service.

Headquarters of the new group have been established at 37 East 36th St., New York 16, N. Y.

C. O. Hawley, chairman of the Committee on Relief Appeals of the International Convention of Disciples of Christ, has been chosen as a member of the new agency. E. K. Higdon, representing the Foreign Missions Conference, is serving on the executive committee of Church World Service.

Cleveland to Have Interracial Church

The first interracial church in the history of Cleveland, Ohio, was to be organized there June 30. It is to be called "The Church of All People." The church is being patterned after similar organizations in Detroit and Los Angeles, according to Religious New Service.

"The Fellowship Church of All Peoples," of which John Fisk and Howard Thurman are co-pastors, is a similar interracial church in San Francisco. Another "Fellowship Church" meets in the building of Centennial Christian Church, St. Louis, Mo., once a month with Prince Albert Gray, Jr., as a leader.

J. B. Hunter Takes Lynchburg Position

Joseph B. Hunter, national director of peace and interracial understanding for The United Christian Missionary Society for the last two years has accepted a professorship in Lynchburg College, Lynchburg, Va., effective Sept. 1. Since he came to Indianapolis in 1944, Mr. Hunter also has been director of the Commission on World Order of the International Convention of Disciples of Christ and the United Society. Mrs. Hunter recently served four months as acting National WORLD CALL Secretary.

J. B. Hunter

The Hunters were missionaries in Japan from 1920 to 1927, during which time he taught in the Drake Bible College, Tokyo. After a pastorate with teaching for 13 years in Little Rock, Ark., he returned to Japan at the request of the Japanese Christians, remaining until just prior to Pearl Harbor.

After returning to the United States, Mr. Hunter worked for the United Society with the Japanese Christian Church during the evacuation of the Japanese Americans from the West Coast. He followed this service with the War Relocation Authority as assistant project director for the Rohwer, Ark., Relocation Center.

Lutheran Seminary To Chicago U.

QUINCY, ILL. (RNS).—The Illinois Synod of the United Lutheran Church unanimously approved at its state convention here the proposed moving of the Chicago Lutheran Theological Seminary from Maywood, a Chicago suburb, to the campus of the University of Chicago.

Although the seminary would be located on the university campus, it

Our Cover

The cover on this July-August number is a reproduction of the painting, "Men Are Square," by Gerrit Albertus Beneker (1882-1934), an American artist who became a specialist in industrial art after magazine illustration. His work has been shown in numerous cities and hangs permanently in various museums. A one-man show of his paintings was on tour for 13 years.

"Men Are Square" suggests the laborer, now a powerful force in the nation's and world's life. The copyrighted painting is reproduced through the permission of Mrs. Flora Beneker of Truro, Mass.

Social welfare and Church Extension are the emphases of the July-August issue.

would retain its corporate entity and complete independence as a Lutheran institution.

The Meadville Seminary (Unitarian), Disciples Divinity House, Chicago Theological Seminary (Congregational), and University Divinity School (Baptist) are already part of the University of Chicago's Federated Theological Faculty.

Famine Demands the Pooling of Resources

Pooling of the world's resources to relieve famine conditions in India, China, Germany, and elsewhere, was urged in London by Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, according to a wireless report to Religious News Service.

"I am confident that I speak for all Christian people . . . and public opinion in general when I say to the (British) Government: 'tell us the facts in official statements month by month that we may know how things are going,'" Dr. Fisher urged. "Do not apologize for asking us to save, to accept restrictions, to make sacrifices, and we will willingly support you," he said.

Disciples Represented At World Conferences

Disciples of Christ are attending various world church gatherings this summer in Europe, Africa, and other parts of the world.

Emory Ross, secretary of the Africa Committee of the Foreign Missions Conference, and C. M. Yocum, executive secretary in the foreign missions division of The United Christian Missionary Society, will attend the West Central Africa Regional Conference on Missions at Leopoldville, Belgian Congo, July 13-24. Mrs. Ross is also making the trip, representing the United Council of Church Women.

Robert M. Hopkins, president of the United Society, is in London, July 1 and 2, for the meeting of the board of managers of the World's Sunday School Association. The WSSA dates from 1881 and Dr. Hopkins has been on its board for many years. He served more than a decade as North American general secretary of the association before becoming president of the United Society.

A Western Hemispheric Youth Conference is to be held in Havana, Cuba, Aug. 4-14. Three Disciples expecting to be present are Lester G. McAllister, director of young people's conferences for the United Society; James Farrar, president of the International Christian Youth Fellowship Commission and a ministerial student at Texas Christian University; and Miss Ann Houston, student at the University of Alabama.

Stopping in Jamaica, Mr. McAllister expects to help establish the first young people's conference there; he will also attend the Jamaica convention of Disciples.

As has already been announced in WORLD CALL, Miss Adelle Ringstrom, student at the University of Washington and member of the University Christian Church, Seattle, will attend the meeting of the general committee of the World Student Christian Federation in Geneva, Aug. 9-20.

Denmark Bars Women Clergy

Recent proposals in the Danish Parliament that women serve as ministers in the Lutheran Church have met with unqualified disapproval of Carl Hermansen, new Minister of Ecclesiastical Affairs, Religious News Service reports from Copenhagen. The plan, strongly backed by the nation's women's organizations, will not be effected during his term of office, Hermansen declared.

At the same time, in London, Elsie Chamberlain, Congregational woman minister, has been appointed a chaplain to the Royal Air Force. The first woman to hold such a post, she will be commissioned as squadron officer in the Women's Auxiliary Air Force, performing the ordinary duties of a RAF chaplain.

Interfaith Service At Drake U. Stadium

DES MOINES, IA. (RNS).—An interfaith service at Drake University Stadium here June 30 was a feature of the centennial celebration of Iowa's statehood. A choir of 2,500 persons, under the direction of Prof. Stanford Hulshiser of Drake, sang at the Centennial Sunday Evening Hour.

Marvin O. Sansbury, pastor of University Church of Christ and president of the Des Moines Ministerial Association, declared, "The Protestant churches rejoice that they are to have a part in celebrating Iowa's centennial. We are especially grateful that we can give thanks to Almighty God for his blessings in a great service with our Catholic and Jewish brethren."

Chinese Disciple Guest of Agricultural Missions Group

—RNS Photo.

Dr. John R. Mott, noted world missions leader, who is chairman of the board of directors of Agricultural Missions, Inc., is shown addressing the annual meeting of the group recently in New York City. Those pictured, left to right: Henry C. Taylor, director of the Farm Foundation (member of University Church of Disciples, Chicago); A. R. Mann, director of the General Education Board; Channing H. Tobias, director of the Phelps-Stokes Fund; Dean C. W. Chang of the University of Nanking (product of the Disciples mission station at Chuchow, China, who will address the Columbus International Convention Aug. 7); Dr. Mott; Howard R. Tolley, U. S. Department of Agriculture; John H. Reisner, executive secretary of Agricultural Missions; W. Don McClure, United Presbyterian missionary in the Anglo-Egyptian Sudan; M. L. Wilson, U. S. Department of Agriculture; and Harold B. Allen, educational director of the Near East Foundation.

WORLD CALL

Council to Coordinate World Bible Work

LONDON (RNS, by Wireless).—The new International Council of United Bible Societies, formed to coordinate the work of Bible agencies throughout the world, will begin operating as soon as six national Bible groups accept its proposed constitution. The new council was formed at a conference near here attended by representatives of Bible societies in the United States, Great Britain, and 11 other countries, including Germany. Headquarters of the council will be in London. A branch office has been opened in Geneva.

In a keynote speech, Dr. Visser 't Hooft, general secretary of the World Council of Churches, declared that the prospect for a truly progressive world church cooperation movement "depends on whether the churches come together around the Bible."

190 Chaplains in VA Institutions

WASHINGTON, D. C. (RNS)—A total of 190 chaplains are now on duty in VA hospitals, homes and offices, it was announced here by the Veterans' Administration. VA will have 229 full-time chaplains on duty when all positions are filled.

Thomas A. Rymer, senior secretary of the Army and Navy Department of the Y.M.C.A., became director of the General Commission on Army and Navy Chaplains here June 3, succeeding Bishop Edwin F. Lee. The General Commission represents 30 Protestant bodies. One of Mr. Rymer's tasks will be to secure additional ministers for the chaplaincy, particularly for veterans' hospitals.

Gen. Omar Bradley, director of the VA, has stated that by 1965 600 chaplains will probably be needed by the VA. "The church," Gen. Bradley stated, "should always be conscious that the chaplains are their representatives in a great and challenging religious ministry."

Atlanta Pastors Blast K. K. K.

ATLANTA, GA. (RNS)—By prearrangement, and without advance publicity, leading Protestant pastors of Atlanta blasted recent efforts in the South to revive the Ku Klux Klan. Their sermon attacks were planned after the Klan held a cross-burning ceremony on Stone Mountain, near here.

Among those joining in the attack on the Klan was Harrison McMains, Jr., minister of the First Christian Church here.

Church Planned Opposite UN

GARDEN CITY, N. Y. (RNS)—Plans for erection of a Protestant Episcopal church across the street from the future offices of the United Nations secretariat at Lake Success, Long Island, were announced here. It is estimated that 3,000 houses will eventually be built in the area.

Chaplains Named To Labor Groups

NEW YORK CITY. (RNS)—Two members of the New York East Conference of the Methodist Church have been appointed "chaplains to organized labor" by Bishop G. Bromley Oxnam. Charles C. Webber will serve with the CIO and Nelson H. Cruickshank with the AFL.

World Council Trucks Busy in Europe

—World Council of Churches Photo

These two trucks were purchased by the World Council of Churches from U. S. Army surplus for use in transporting food supplies and other goods in ravaged areas of Europe. This picture, made in Geneva, shows Robert Tobias (second from left), a Disciple of Christ, who drove one of the trucks to Geneva with goods that were sent to Central Europe

Things to Come

July

July 1, 2. World's Sunday School Association, Board of Managers, London.
July 1-3. South Idaho Convention, Disciples of Christ, Nampa.
July 2-5. International Christian Youth Fellowship Commission, Bethany Hills, Tenn.
July 8-11. Washington-North Idaho Convention, Disciples of Christ, Central Christian Church, Spokane, Wash.
July 13, 14. Utah Convention, Disciples of Christ, Ogden.
July 15-19. Eureka Town and Country Pastors' School, Eureka, Ill.
July 17-24. Conference on "The Christian Mission in the Postwar World," Silver Bay, N. Y.
July 22-26. Drake Town and Country Pastors' School, Des Moines, Iowa.
July 22-28. National Workshop for Directors of Christian Education, Lake Forest College, Lake Forest, Ill.
July 24-28. South California Convention, Disciples of Christ, Wilshire Boulevard Christian Church, Los Angeles.
July 28-Aug. 4. United Christian Adult Planning Conference, Lake Geneva, Wis.
July 29-Aug. 2. University Pastors and Student Workers' Conference, Crystal Beach, Mich.
July 30-Aug. 6. First International Conference of Christians and Jews, Oxford, England.

August

Aug. 4-7. International Conference of the Problem of World Order, London, England.
Aug. 4-14. Western Hemispheric Youth Conference, Havana, Cuba.
Aug. 5-6. The United Christian Missionary Society, Board of Managers, Columbus, Ohio.
Aug. 6-11. International Convention of Disciples of Christ, Memorial Hall, Columbus, Ohio.
Aug. 20-25. National Christian Missionary Convention, Stuyvesant Heights Christian Church, Brooklyn, N. Y.

September

Sept. 1. Labor Sunday.
Sept. 4-6. Conference on "A Crusade for a Christian World," William Woods College, Fulton, Mo.
Sept. 3-9. United Nations Week.
Sept. 13-15. New England Convention, Disciples of Christ, Lynn, Mass.
Sept. 19-24. National W. C. T. U. Convention, Minneapolis, Minn.
Sept. 22-24. Minnesota Convention, Disciples of Christ.
Sept. 22-29. Church Program Week.
Sept. 23-26. Illinois Convention, Disciples of Christ, Springfield.

WORLD CALL

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Peering Into the Skies

NOT in many years, we suppose, have so many people in so many parts of this earth peered into the skies with more anxious inquiry for signs of changing weather than at present. Will the rains come in time to save the parched crops? Or will the sun break through the clouds and give promise of relief from threatening floods? These and similar questions concern the well-being and even the prospects for physical survival of millions of people today.

A letter from a friend in the relatively fortunate British Isles reveals in a passing paragraph how much thought is given to the seasonal changes and to any variations in them. George E. Barr, pastor of the Shawlands Church of Christ in Glasgow and fraternal delegate to the approaching International Convention of Disciples of Christ in Columbus, Ohio, wrote thus under date of May 21, 1946:

"We are suffering from a drought. In our part of Scotland there has been brilliant sunshine for weeks, but a cold east wind with frosts at night, and most of the fruit crop has been ruined. There has been only about one-fourth of an inch of rain since the beginning of April. It is very disappointing, but should the rains come soon the corn and wheat and potatoes, etc., should be all right."

VERY few of the people who live in the United States of America have any real conception of the degree to which the lives of those in many other lands are absorbed in the elemental processes of getting hold of the food required to keep the body functioning. In some instances it is a question of averting actual starvation. In others—Great Britain, for example—it becomes a question of social acceptance of a system of rationing which will permit the sharing of the barely adequate total resources with the total population so that at least a sufficing minimum is available to all. Of this America knows next to nothing. In the light of it all the whining complaints of our critics over the bit of rationing that remains and over the passing shortages in certain foods when adequate substitutes are to be had and when our standards of living are at their highest level—these fall far short of the social conduct to be experted from the world's most vocal exponents of principles of democracy and justice.

The world food situation is one which calls for no halfway measures. From the American people it should call forth far greater self-denial than has yet been evidenced. As former President Herbert Hoover has pointed out, the famine can be mastered only "if we can persuade every man and woman, every nation, to do their utmost" so that thus we "shall save the lives of hundreds of millions from the greatest jeopardy in all the history of mankind."

IN OUR opinion, Mr. Hoover did not go far enough. Appeals to sharing are not likely to provide the answer. That answer is to be found, rather, in the kind of deliberate, thoughtful, planned sharing which is employed by the people of Great Britain. The executive committee of the Federal Council of Churches recently endorsed a three-fold program to meet the world food emergency: (1) consumer rationing; (2) procuring of grains, fats and meats at the source for shipment to the hungry; (3) and a complete stoppage of the use of all grains in the manufacture of alcohol.

The Federal Council action further urged church members "(1) to begin at once, if they have not already done so, a voluntary rationing of foods vitally needed in other lands, particularly wheat flour and fats; and (2) to produce food—e.g., in gardens—to the fullest possible extent."

Such a program is realistic and workable. The American people *ought* to share what they have with the world's hungering people. We believe, also, they *want* to share. There is need for assurance, however, that the sacrifices they are asked to make will fall with equal justice upon *all* the people.

Whether the crops in Scotland, Poland, France, India, Japan and China are meager or abundant, the resources of mankind will be sufficient for the needs of mankind. The rich fields and pastures of the United States and Canada and Argentina can provide the answer to the wistful longing of those who elsewhere may look in vain at skies which bring no relief from the choking clutch of drought or from the devastating inundations of flood.

Missions and Agricultural Planning

MEMBERS of the Food and Agriculture Organization (FAO), of which Sir John Orr is director general, were assured in a recent conference with American church leaders that in planning projects in agricultural education to increase production they could count on the fullest cooperation from people doing missionary work in countries such as China, India, the Philippines and Africa. The wisdom of cooperating with such mission workers is apparent, for in doing this the FAO can make use of the great resources already developed on a long-term basis by the Protestant churches.

Dr. Leslie B. Moss, director of promotion for Church World Service, presented to Sir John a memo which outlined the type of agricultural service carried on by Christian missions. The memo stated that "in any international planning to remedy long-term situations which have contributed to the present shortages," it should be borne in mind that the Protestant churches have already inaugurated "training processes and skills, which can be of immense consequence." Dr. Moss pointed out that the Christian missions program for years past has not only been establishing important centers of experimentation, training and extension work, but in addition, has developed lines of contact between missionaries and nationals which are strong and effective. He added that in the last 15 years, 724 American missionaries while on furlough in this country have taken courses in agriculture which have given them new insights and techniques.

SUMMARIZING the benefits which missionaries working in various lands have contributed to agricultural stability, Dr. Moss discussed the situation in Africa, the Philippines, India and China. We note in particular his comments on China because of reference to the University of Nanking in which Disciples of Christ cooperate. "For thirty-five years, for example," states the memo, "the College of Agriculture and Forestry at the University of Nanking has had a leading part in the development of new agricultural processes designed to lift the level of living of the Chinese people.

"During the years the development of the extension work of the college through experimental centers, cooperative stations in distant parts of China, regional test stations and seed distribution centers has produced a network of points of contact with farmers' needs. Nanking graduates in some 300 rural reconstruction centers are linked up with the central station. . . .

"The far-reaching consequences of this work have been somewhat interrupted but not irreparably ruined by the occupation forces. Much of the work based on local initiative, either Chinese or missionaries, has been carried along and is now ready to be re-activated in full force as rapidly as resources can be secured for rehabilitation.

We observe that the dean of the College of Agriculture and Forestry of the University of Nanking is Dr. C. W. Chang who, as a fraternal delegate from our churches of China, will speak at the International Convention of Disciples of Christ in Columbus, Ohio, in August. Dr. Chang is now in this country and his participation in the Columbus convention is assured.

Indian Freedom Is on the Way

THE immediate plans for freedom for India are still very much in the balance and in all likelihood will continue in that uncertain state for some months to come. But Indian freedom is on the way. Whether that freedom is exercised within the British Commonwealth of nations or outside will depend on the Indian people themselves and upon the wisdom of their leaders.

Never before in discussions about India has it been so unqualifiedly clear that the British representatives really meant what they said. British statesmanship, seen here at its best, was not content to say that freedom would be granted when Indian factions agreed on a given course. Rather, it accepted responsibility for securing agreement among the discordant groups.

And when such agreement seemed impossible, that same high statesmanship proposed a basis for effective action so manifestly fair that it received wide approval both in India and without. Even the Moslem leader, Mohammed Ali Jinnah, whose efforts at stirring up constant controversy have constituted the greatest hindrance to an understanding—even Mr. Jinnah's criticisms have lost some of their sharpness. There is growing doubt as to whether his extreme position is indorsed by Moslems as a whole. In any event, it is increasingly clear that British leaders intend to move on toward a truly free India.

NOT only the British, but other friends of India as well, will hope that the new freedom will be exercised *within* the British Commonwealth—*but by Indian choice.* It is even more important that India be related to the United Nations, and not committed to any kind of bloc of peoples. It is, of course, equally important that Britain and the United States follow a like course. There is no hope for the world in building up groups of nations that are anti-British, anti-Soviet or anti-anything else.

Some have feared that a free India might interfere with Christian missions. The answer is to question the quality of any religious program whose effectiveness depends upon special privileges granted by imperial powers however benevolent.

A little more than seven years ago the Madras Conference on the World Mission of the Church declared: "*Justice requires the elimination of the domination of one people by another.*" In that judgment the enlightened leadership of the British government and the conscience of the British people concur.

Realistic Social Education for Youth

By HELEN F. SPAULDING*

Helen F. Spaulding

YOUNG people in the churches need to learn about important social issues of our day and to realize the relation between them and their religious beliefs. In an effort to make these gigantic problems real to young people, youth leaders have tried a lot of things. There have been courses on social issues in summer conferences, units on race relations, world peace, citizenship, and all the rest in young people's programs and church school lessons. These plans have helped us to meet our problem, but still most church young people feel far removed from and only indirectly affected by the realities of labor strikes, racial tensions, and Washington legislation.

A new technique, which makes a more direct approach to the problem, is the plan of Social Action Seminars developed by the United Christian Youth Movement. This is realistic education, taking place *where things are happening.* This inside view of what is involved in social change helps young people to understand that simple solutions are seldom possible; that there are many angles to be considered in *Christian* social action.

Ten Social Action Seminars have been sponsored by the United Christian Youth Movement during the past year. They have been directed by Robert Tesdell, graduate of Drake University, and student at the Disciple Divinity House of the University of Chicago.

For three days the young people attending the Labor Relations Seminar in New York considered the responsibility of Christians to lead in the reconciliation between church and labor, church and management, and between labor and management. A tour through a clothing factory helped the young people to understand some of the problems of workers and management, the dull routine of piecework in mass production, and the fact that it is possible for Italians, Jews, Negroes and others to work together in harmony.

The group also visited the offices of labor unions, the National Association of Manufacturers, the Association of Catholic Trade Unionists, and the Protestant church organizations working in the industrial relations field.

A Race Relations Seminar in Chicago visited offices of the Urban League, the National Association for the Advancement of Colored People, the Chicago Round Table of Christians and Jews, the Chicago Council against Racial and Religious Discrimination, and a real estate office interested in maintaining restrictive covenants on housing. The young people ate in "China Town" and called on the mayor; they met with church workers responsible for the resettlement of Japanese Americans. In discussion sessions they were addressed by newspaper editors, university professors, social workers, and others concerned about interracial understanding.

Delegates to the first World Reconstruction Seminar heard firsthand reports on conditions in Europe and the Far East. They visited the various church relief agencies and discovered what young people could do to help to provide relief for war-torn areas. A discussion and planning session on reconstruction was led by a professor of international law at Columbia University. Dr. Frank Laubach told the group of the literacy work among refugees, and the work of UNRRA was explained.

Most popular were the Political Education Seminars held in Washington. It was originally intended to limit a seminar to thirty-five persons, but sixty-five young people arrived for the most recent Washington sessions! Both houses of Congress were visited and the young people had the opportunity for personal visits with their own congressmen. It was an eye-opener to discover that much important government work is done, not through Congress at all, but by executive boards and committees. Hearings on conscription, the FEPC, Pearl Harbor, and other important issues were attended, and there was opportunity to question the experts on housing, employment, atomic energy, and other current issues.

In Washington, as in all the seminars, the most valuable sessions are those in which the group sits down around the table to discuss the relationship of all that they have seen and heard to Christian principles and Christian living. These sessions are guided by experienced representatives of Christian organizations.

Who attend these seminars? Young people from many sections of the country, sent by their churches, their city youth councils, or their denominational boards. Since so many of the seminars have been held in the East, it has been difficult for many groups to be represented. So one of the plans for the future is to locate seminars in other sections of the country.

The Social Action Seminar is a new technique but it has proved its worth. The program must be carefully planned to give the delegates a balanced view of a situation. Opportunity must be provided to present all sides of a question. Mere "sight-seeing" is not adequate—what the young people see must be interpreted. There must be adequate time for discussion and evaluation.

In addition to such experiences on a national level, the United Christian Youth Movement hopes that state and city groups will be motivated in organizing their own seminars, with visits to state capitals, points of racial tension, and industrial communities.

*Miss Spaulding, formerly on the national staff of The United Christian Missionary Society, is associate executive secretary of the United Christian Youth Movement, the cooperative program of ten million Protestant youth administered by the International Council of Religious Education, 203 N. Wabash Ave., Chicago 1, Ill.

We Are Getting Ready to Build!

By R. MELVYN THOMPSON*

LIKE the honorable estate of matrimony, a building program, too, should be "instituted of God, and, therefore, is not by any to be entered into unadvisably or lightly, but reverently, discreetly, soberly, and in the fear of God." True normally, how dramatically and inescapably is this the case in days "when the times are out of joint."

"It's a Poor Time To Think of Building"

Yet, in common with thousands of other churches "we are getting ready to build" and then dedicate to the glory of God and the service of humanity the church of our dreams. And in common with these other churches we are confronted with problems at every turn of the way.

Building materials are not available. Economic and labor conditions are uncertain. No contractor will even venture a legitimate estimate on cost of construction. A wild guess is as near as we can come to ascertaining the total cost.

However, we consider none of these difficulties as insoluble. We are confident that time will answer all of our questions. Meanwhile, in continuing "to cooperate with the inevitable," we even see many advantages in our present handicaps. Among these unchosen benefits are the following:

First, we have unhurried opportunity to think our program through and to mature wise, sane, and comprehensive plans. We have had several conferences with Dr. John H. Booth, executive secretary, other staff members and the architect of our Board of Church Extension. We are studying with profit a new booklet recently published by this board, "Mile Posts Along the Way." We recommend it heartily to all persons interested in a new building or remodeling venture, large or small. It gives a step-by-step procedure as to how to begin, how to organize, and how to carry through a successful enterprise.

Second, we have an extended opportunity to assemble a large portion of the necessary funds in advance of the beginning of construction. This affords many advantages. And though it is a "poor time to build," it is an excellent time to raise money.

Third, we have a prolonged opportunity to inform the entire congregation as to what constitutes an adequate equipment for enriched and beautiful worship, gracious fellowship, effective graded Christian education, and successful youth activities; and to win their united approval and enthusiastic support for the total program.

Fourth, in regard to the inflationary trend that prevails at present, we estimate that increased incomes will keep pace with increased costs, and, therefore, we will be able to balance larger costs with larger gifts to the building fund.

So we seek to "trace the rainbow through the rain and keep on 'getting ready.'"

*Pastor of First Christian Church, New Castle, Indiana.

How to get started, that is the question! We began with a survey of our needs, and discovered that "the place where we dwell is too strait for us." We lacked adequate and attractive quarters for the children's departments of our graded church school. It was disturbing to discover that not a single department had separate classrooms, efficient equipment, ample space, and attractive, colorful appointments. Two adult classes had no separate rooms and were meeting in the sanctuary. There were no women's parlor, men's lounge, prayer chapel. Parking facilities were limited.

Having surveyed the situation and concluded that our present equipment was inadequate from the viewpoint of both present effectiveness and future growth, our laymen took the initiative in launching the program. The matter was presented to the pastor's cabinet, the official board, and the congregation and was endorsed by them. The necessary committees were appointed, and we were under way. So far the laymen had assumed full responsibility, and that is as it should be. From then on the preacher has had plenty of opportunity to lend encouragement, leadership, cooperation and inspiration. And now that the "web was well begun" we have faith to believe that "God will furnish thread."

Choosing a Site

The fulfillment of our objectives served to call for a new site and more ample room. Our present building, 70 ft. by 110 ft., covers every square inch of the lot. The growth of the city has made our downtown corner across from the fire station both noisy and dirty. We own the house and lot (70′ x 70′) to the rear of our building. It was the original plan to build an educational unit there. But should that be done we would still have no appointments for fellowship and youth activities. We would be perpetuating all of our present limitations and disadvantages. We would have no spacious setting which even an impressive edifice calls for. Moreover, our church would be "cribbed, cabined, and confined" for generations to come.

Our committee, therefore, recommended and our trustees purchased with the congregation's approval, a new site. This wooded lot, 241 ft. by 165 ft., is just three blocks south of our present location, nearer the center of our constituency, and in a beautiful residential section. It will provide a spacious setting for a worshipful Gothic sanctuary with a high tower and ample facilities for an expanding program of work and worship.

In getting ready to build, the choice of a skilled church architect we deemed to be of paramount importance. This country of ours is strewn and disfigured with architectural monstrosities built by churches who thought they "didn't need an architect." So they saved (?) money by letting the local lawyer,

blacksmith or preacher donate his services and thus proved how badly they did need an architect.

To avoid this grave mistake we called in A. F. Wickes, Advisory Architect of our Board of Church Extension. He studied the site, consulted with the planning committee and minister as to needs. We agreed on a sanctuary seating 660, and an educational plant caring for 750, and he has made us a set of preliminary sketches and floor plans on this basis. We found his guidance and counsel invaluable. We have now signed a contract with a reputable firm of architects, approved by Mr. Wickes, and these architects are developing the plans in more detail and will provide the working drawings and specifications as a basis for bona fide bids when the economic situation has settled down and leveled off. These acting architects agree to draw and redraw until the committee is wholly satisfied, and until the estimates of cost come within the budget limits set by the official board.

Getting Ready To Open the Building Fund

In preparing for our financial approach to the congregation we prepared an attractive illustrated folder setting forth as clearly, concisely and convincingly as possible what was contemplated. Page one carried a picture of "an artist's conception of the possibilities in developing our new site," and emblazoned the slogan, "Creating the Church of Tomorrow for the Youth of Today." Page two depicted a rose window and a brief article on the theme, "Why a New Church." Page three showed the floor plan of a Gothic church similar to the one envisioned by the planning committee, and gave a detailed summary of "What will the new church include?" under five headings: "For Worship," "For Education," "For Youth Activities," "For Fellowship," and "Modern Appointments." (Including air conditioning, mothers with babies' room, hearing aids, ample parking space, small radio sending station, electric kitchen, etc.) Page four pictures the worshipful chancel of the University Christian Church of Champaign, Illinois, and a series of "Questions and Answers," on "When, How, and What Can I Do About It?"

Opening the Building Fund

In a "Day of Destiny" worship service with William T. Pearcy, treasurer of the Board of Church Extension, as guest speaker, we opened our building fund and called for "Pioneer Donors." This initial effort resulted in $12,000 in cash and pledges. With a membership visitation reaching our entire constituency we hope to increase this total to $25,000 before the year's end. Next year and each succeeding year the congregation will be given opportunity to contribute on a weekly basis through duplex envelopes. Meanwhile, we intend to maintain and increase our regular giving for current expense and missions.

We hope to hold our building budget to $300,000. One-third of this total should be forthcoming from the sale of our present property. One-third we plan to raise in cash before beginning to build. The remaining third we expect to come from dedication-day pledges, special sources, and a sane mortgage indebtedness.

A Healthful Debt

Students of church administration agree that carrying a modest debt has a tonic effect on a church. They agree also that a burdensome debt, on the other hand, discourages a congregation and hampers its progress. A study of the experiences of hundreds of churches with building debts has revealed that a safe amount to be invested in a new building may be determined by multiplying the church's average total income for the past three years by seven. Furthermore, it was discovered that four-sevenths of this total should be raised by dedication day, and no more than three-sevenths carried as a debt. The only churches whose building programs brought them grief and trouble were those which went beyond these limits of safety and sanity.

And so, though at present "we see through a glass darkly," and therefore must walk by faith rather than sight, we intend to keep these safeguards in mind and to continue getting ready to build, remembering the words of Edgar Guest:

> God builds no churches; by his plan
> That labor has been left to man.
> God sends no churches from the skies,
> Out of our hearts must they arise.

In Memoriam

An American cemetery somewhere in Europe—filled with Crosses and Stars of David. In the foreground, the grave of an American soldier. What was his name? Adams? Kelly? Cohen?

Certainly his face didn't look like much when they found him. But his "dog tag" told who he was.

He was *not* an Unknown Soldier. And does it matter whether he was Protestant, Catholic, or Jewish?

He fought American. He died American. He *was* American.

He makes you prouder that you are American.

But what of his brothers—by the million—here at home . . . of every blood, of every color, of every creed?

Are they different because they're alive?

Is the only true democracy in uniformed death?

Let us put a stop to the prejudice and hate-mongering—the whispering and rumor-spreading which can only divide and weaken America by setting race against race, religion against religion, class against class. Let us unify America—make America strong—by respecting our neighbors, by defending their rights, by obeying the biblical law of love.

Let us honor our heroic dead by living for the principles for which they died.

When you find anyone—yourself included—thinking, speaking, acting, with racial or religious prejudice—STOP IT!

If Adams, Kelly, or Cohen was good enough to die for us, he's good enough to live with us. . . .

As an equal.

—WILLIAM C. KERNAN, *Director, Institute for American Democracy.*

Columbus Convention Program

President M. E. Sadler of the International Convention of Disciples of Christ has released in part the program of the convention to be held in Columbus, Ohio, August 6-11. The program as printed below does not include the hymns and special music. It omits, also, reference to the devotional periods. This part of the program is being arranged by a special committee and is not yet ready for release. The program follows:

Tuesday Evening

Presentation of Reports and Resolutions—Graham Frank, General Secretary, International Convention

Presentation of Fraternal Delegates from Abroad—Graham Frank

President's Address: "Disciples of Christ in the World of Today," M. E. Sadler, Fort Worth, Texas

Wednesday Morning

Biblical Lecture—Cecil F. Cheverton, Fort Worth, Texas

"A Crusade for a Christian World," C. O. Hawley, Indianapolis, Indiana

"The Resurgence of Christian Life," William M. Norment, Hagerstown, Maryland

"The Opportunity of Disciples of Christ in China," Dr. C. W. Chang, Nanking, China

Sermon: "A Confused World—and the Way," Warner Muir, Seattle, Washington

Wednesday Afternoon

"The Reality of Fellowship," George E. Barr, Glasgow, Scotland, Fraternal Delegate from the Churches of Christ of Great Britain and Ireland

Business Session—United Christian Missionary Society

Business Session—International Convention

"Faith Triumphant in the Orient"
I. Mr. and Mrs. Joseph Smith, China and the Philippines

Wednesday Evening

"The World Church and Disciples of Christ"
"Africa," Virgil A. Sly, Indianapolis, Indiana
"The Philippines," E. K. Higdon, Indianapolis, Indiana
"Europe," George Walker Buckner, Jr., Indianapolis

Thursday Morning

Biblical Lecture—Cecil F. Cheverton

Round Table on Evangelism, Education, Stewardship
Moderator, Cleo W. Blackburn, Indianapolis, Indiana
Evangelism, M. O. Kellison, Los Angeles, California
Education, Harlie L. Smith, Fulton, Missouri
Stewardship, O. W. McCully, Toronto, Ontario

Visual Aids: Current Issues in the Service of the Church in America

"As a Returning Chaplain Sees the Church in America," Jackson Jarman, Mexico, Missouri

Sermon: "A Leaderless World—and the Leader," Ira W. Langston, New York, New York

Thursday Afternoon

Business Session—International Convention

Reports of Agencies

"Faith Triumphant in the Orient"
II. Mr. and Mrs. O. J. Goulter, China

Thursday Evening

"The Church and the World Today," Dr. Daniel A. Poling, Philadelphia, Pennsylvania

Friday Morning

Biblical Lecture—Cecil F. Cheverton

Visual Aids: "World Missions, Relief and Reconstruction." Commentator, Mrs. Mae Yoho Ward, Indianapolis

"A Christian World Order," Raymond F. McLain, Lexington, Kentucky

"The United Church," Hampton Adams, St. Louis

Sermon: "A Disturbed World—and the Hope," Granville Walker, Fort Worth, Texas

Friday Afternoon

Business Session—International Convention

"Faith Triumphant in the Orient"
III. Mr. and Mrs. Allen Huber, The Philippines

Friday Evening

"The Word of God at the End of an Era," Dr. Paul E. Scherer, New York, New York

Saturday Morning

Biblical Lecture—Cecil F. Cheverton

"The Opportunity of Disciples of Christ in the Philippines," Samuel Catli, The Philippines

"The Opportunity of Disciples of Christ in Japan," Nobundo Oda, Tokyo, Japan

"Enlistment and Training of Life Recruits," Charles B. Tupper, Springfield, Illinois

"A Responsible People," G. Gerald Sias, Ponca City, Oklahoma

Sermon: "The Ripened Harvest—the Laborers," O. L. Shelton, Indianapolis, Indiana

Saturday Afternoon

Business Session—International Convention

Simultaneous Conferences for Laymen, Ministers, Women of the Church, Youth, and Ministers' Wives.

Saturday Evening

"The Responsibility of Christian Men in the World of Today," The Honorable Alexander Campbell, Ft. Wayne, Indiana

Sunday Afternoon

Communion Service
Meditation, Graham Frank

Fraternal Messages At Columbus

MESSAGES from fraternal delegates representing the Disciples of Christ in Great Britain and Ireland, China, Japan and the Philippine Islands will feature the program of the Columbus, Ohio, International Convention, August 6 to 11.

George Barr, pastor of the Shawlands Church of Christ, Glasgow, Scotland, will be the first fraternal delegate from the British Churches of Christ to an International Convention since the 1936 Kansas City Convention. The exchange of delegates was resumed last summer. Mr. and Mrs. John P. Sala will represent American and Canadian Disciples this summer at the British centennial conference.

Principal William Robinson of Overdale College, Birmingham, England, is Mrs. Barr's brother. Mr. Barr is Mrs. Robinson's brother.

Mr. Barr's address at Columbus is entitled, "The Reality of Fellowship."

Already Here from China

Already in the United States, on official business for the Chinese Government, is Dean C. W. Chang of the College of Agriculture and Forestry of the University of Nanking, a post he has held since 1935. Dean Chang, who will be in this country until early autumn, will address the convention Wednesday morning on "The Opportunity of Disciples of Christ in China."

In 1944, when Vice-President Henry A. Wallace visited Chengtu, China, on a brief visit, Dean Chang made the welcoming address.

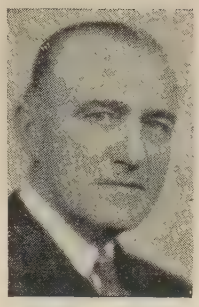
Dr. Chang first joined the staff of the University of Nanking in 1923. In 1932, after returning from the United States, where he was graduated from Cornell University, he was made associate dean of the college and head of the department of agricultural education. In 1934 he became co-dean, and in 1935, dean.

Dean Chang is a product of the Chuchow, China mission station of Disciples of Christ. He was baptized in 1915, while in middle school, by the late Dr. Elliott I. Osgood. Mrs. Osgood was his English teacher. During his studies at the University of Nanking, Mr. Chang was trained by Edwin Marx as a debater. The Dean states that it was this training which taught him how to work systematically, to be a careful reader, and to consider both sides of every issue.

Nobundo Oda

Samuel Catli

George Barr



M. E. Sadler

Graham Frank

C. W. Chang

Mrs. Chang is a graduate of the Chung Hwa Girls' School at the Drum Tower station in Nanking and of Ginling College there. Her grandmother was for many years a Bible woman at Wuhu.

Delegate from Japan

Nobundo Oda will represent the Japanese Christians at the Columbus convention. He is dean of the Girls' School of Disciples in Tokyo, and was the first Japanese to send greetings to Disciples in America and Canada after V-J Day.

After serving as a pastor at the port of Akita, following his graduation from theological school, Mr. Oda came to the United States in 1924. After graduation from Texas Christian University, he went to Berkeley, California, where he was a pastor and pursued graduate studies. He married an American-born Japanese, who is a graduate of the University of California and who studied at the Pacific School of Religion. They went to Japan in 1934 and began their educational leadership in Tokyo.

From the Philippines

Samuel Catli will be at Columbus to represent the Disciples of the Philippine Islands and will address the convention on "The Opportunity of Disciples of Christ in the Philippines."

The Columbus convention will close with the celebration of the Lord's Supper on Sunday afternoon, August 11. Dr. Graham Frank, general secretary of the convention for more than thirty years, will deliver a meditation at the communion hour.

Other high lights of the convention, already announced by President M. E. Sadler, include the launching of "A Crusade for a Christian World," the election of a president of The United Christian Missionary Society, and the choosing of the International Convention's first full-time general secretary.

In addition, there will be a round table discussion on evangelism, education, and stewardship, with Cleo W. Blackburn, director of Flanner House, Indianapolis, as moderator; a message from a former chaplain, Jackson Jarman of Mexico, Missouri; simultaneous conferences on Saturday afternoon for laymen, women, ministers, ministers' wives, and young people; daily Bible lectures by Cecil F. Cheverton, Fort Worth, Texas, and an inspiring sermon at the close of each morning session.

Africa in Tomorrow's World

By NED M. ROBERTS*

Ned M. Roberts

THE place of Africa in tomorrow's world is one of the big questions of today. It has been only in recent years that Africa has been accorded any importance. Racially, the Africans have been considered inferiors. Economically, Africa has been unknown. Politically, Africa has the extremes of one of the oldest known cultures in the north and the most primitive in the central and southern portions. Socially, Africa has been unable to offer much of value to the world.

But for the past few centuries nothing but northern Africa was known. The great Sahara Desert had blacked out the larger portion of this great continent.

Of recent years it has been shown that Africans, freed of their superstition and fear through Christian education, can compete with any people in any field. Science finds no basis for the belief in racial superiority. Economically, Africa has been found to be one of the richest continents on earth with production of 98% of the world's diamonds, better than 40% of the world's gold, more than 90% of the world's cobalt, besides huge quantities of vanadium, chromite, copper, manganese, tin and uranium. In addition, it produces over 80% of the world's palm kernels, nearly 70% of its Cacao and almost 50% of its palm oil. All this is to say nothing of rubber, copal, wool, peanuts, cotton, hard woods, etc. Then Africa has close to 40% of the water power of the world which as yet is practically untouched. Politically, the Africans have been hopelessly divided by over eight hundred languages; but under the impact of European colonial systems, Africa is awakening to new unity and strength. The political control of Africa has been one of the biggest factors behind the last two great European wars.

National Unity Growing

Today there is little unity among the Africans themselves, but it is growing rapidly. With the modern age the African is learning English, French, Italian and Portuguese. The radio and newspaper are his as soon as he leaves his "Middle Ages" existence and learns a European tongue. In a few years the Africans are adjusting to a civilization which has been developed over centuries. World-wide concepts now reach the eyes and ears of those, who, but a few years ago, knew nothing beyond their villages and neighboring tribes.

Before this change came to the Africans, the European powers had conquered them, taken their land and appropriated their resources. The conquerors had built governments of the white men, for the white men and created laws regimenting the Africans so that they became and would remain economic slaves of their masters. This economic slavery has proved to be at times more brutal than the old system of human bondage. No longer is the European free to deal with an illiterate group of Africans.

Effects of Christianity

The Africans have been quick to see the value of their land and resources in a modern world. They are struggling for the education and opportunity that shall force their rightful recognition as citizens of the Africa which has been taken from them. Not alone do they fight, for the Christian forces of the world are gaining ground in their demands for the realization of the Four Freedoms in Africa. At the root of this movement is the gospel of Christ and the sacrificial lives of the thousands of missionaries who have seen in the African the making of a man as intelligent, industrious and capable as any of his brothers regardless of race, color or creed.

The nations rose in protest against the atrocities of the slave trade. At the close of World War I the conscience of the nations had been pricked to the extent that the mandate system was created whereby these people were governed with the purpose of their development toward self-government and participation in world relations instead of a system geared to enslavement and exploitation.

Now the nations again raise their voices against slavery, this time the economic slavery which was substituted for the former type. They protest against such things as exist in Southern Rhodesia. There the natives have been robbed of their land and resources until they are forced to exist on twenty-one acres of the poorest of land per individual, while the European population owns and controls eight hundred acres of the choice land per individual. Laws forbid a native to enter into the fields of skilled labor where he would run competition with the Europeans, although there are nearly twenty-three natives to one European. This is only a typical example of European rule in Africa.

Africa's Greatest Resource

The governing powers, in but few cases, have given little attention to the education of Africans. Better than 80% of all native education being carried on rests in the hands of Christian missions. The governments have been busy establishing their own economic and political interests to feel much responsibility toward the Africans. Only in recent years have the European interests begun to realize that the greatest

(*Continued on page* 21.)

*Missionary of The United Christian Missionary Society to the Belgian Congo, now on furlough at the Kennedy School of Missions, Hartford, Connecticut.

Ye Shall Be As Gods

By ARTHUR H. COMPTON*

—Amadee in the St. Louis Post-Dispatch

Arthur H. Compton

THE dramatic atom blasts at Hiroshima and Nagasaki put a sudden stop to a tragic war. But they did more. They put a chill in the hearts of men and women throughout the world. What is this tremendous new force that has been unloosed? Can we learn to control it before we destroy ourselves? Evidently our moral stature must grow before we can safely play with atomic fire. "Modern man is obsolete," was the striking phrase used by Norman Cousins to describe how the advances of technology had made out-of-date the approaches to our social and political problems which a year ago seemed good enough.

With these new powers in our hands, the question before us is, can we learn to live together?

The question of cooperation, service for the common welfare, love of one's neighbor has long been before us. In periods when mankind has lived in a highly organized and complex society, it has stood out as the great moral problem that we have to face. With the arrival of an age where the world perforce becomes a community, where everyone is our neighbor, and the welfare of every person affects that of everyone else, the maintenance of mutual friendliness and respect becomes of unprecedented importance. Survival of society depends upon our willingness to work together for the common good.

Here is the challenge that the world presents to modern man. Can we survive? What must we do to be saved?

To ask the question is itself half of the answer. If we see the deadly seriousness of the problem, and realize that our own survival is truly at stake, we will make the conditions such that we shall not be destroyed. And it is possible to meet these conditions. But action is needed with unaccustomed speed or we shall find ourselves again in the meshes of war or internal chaos before we have learned how to adjust ourselves to an atomic age.

Our vast new powers are a source of hope and courage. With them we can shape the world more closely to fit our needs. Only first we must learn how to use these powers safely. We must know what we want to make before we start building. The new powers are the heritage of all the world, and we must see that all benefit from its use.

If life is to be enriched by the gifts of science we must set ourselves to learn the rules. In a world that supplies its gifts through the cooperation of many specialists, we must learn to work together. To use our science we must train ourselves with increased thoroughness. Survival in a competitive world requires that every person contribute as he can to the needs of his community. Alive to the value of service for the common good, we will each learn how to do his part, and we will find a way to work with our neighbors in making our better world. We seek for wisdom and faith and courage to use our God-given powers for establishing peace and enriching the life of man.

As it turned out, our nation was unique in its ability to bring the atomic program to a successful conclusion. Its resources, its size and its remoteness from the theaters of war were helpful factors. But by far our most valuable asset was the versatile variety of skills that were available. Those best prepared with the knowledge of theoretical nuclear physics were our guests from abroad by the courtesy of Mr. Hitler and Mr. Mussolini. Our own chemists and experimental physicists were of the world's best. It would be difficult to find industries anywhere more capable of handling big jobs fast and thoroughly. And there was the army with its engineers trained in administration and familiar with governmental and industrial relations. It was a rare combination.

But note. This diversified company had to work together. Their habits of thought and work and their ideas were foreign to each other. It was difficult for each to understand not only the language, but also the motivation of the other. Many differences arose, argued on both sides with fervor. But all were agreed on the end result. Atomic bombs were needed as quickly as we could get them. So in the end the need to make the job go made cooperation effective.

What, then, do we see as we look into the future? Let me note four essential aspects of the atomic age. They are:

First, wars must be prevented. This must be done by international agreement so that we shall avoid a devastating third world war that would end with some one nation in control of the world.

Second, the society that will survive in an age of increasing specialization and widening contacts is one in which cooperation becomes the keynote.

Third, more training and education for more people are essential to meet the requirements of a united world.

Fourth, increased attention must be given to the goals toward which we are striving. Never have we so needed the guidance that religion can give us in pointing the way and making us alive to life's true values.

The world's best efforts are now being spent on finding a way to avoid another world war. I cannot here add to what has already been said in this regard. The central point is, however, that world government has become inevitable.

Looking ahead it is clear that no mere strengthening of our own might can keep us safe. Our safety cannot be kept secure by our own military development, with-

*Chancellor of Washington University, St. Louis, Mo., and Nobel price-winning physicist who was an able leader in the development of atomic fission.

out international control of the new weapons. Whatever our strength, others can also arm so as to inflict upon us disastrous damage if war should come. What is needed is an agreement which will make our safety much surer than could result from our own armed might, and which will at the same time provide for elimination of international wars elsewhere throughout the world. It is such an agreement that we should seek, sincerely with determination, and with faith that it can be attained with reasonable promptness.

The answer is thus to outlaw war itself. And this can be done by a strong world "police" which has at its disposal more powerful weapons than any bandit nation can hope to get. Following this course there is real hope that another atomic bomb may never be used in war. Thanks in part to atomic weapons, international war itself may already be obsolete.

The end of war does not, however, mean the end of competition. This is a fiercely competitive age. Not only individuals and nations, but social systems are striving to gain the leading position. In this strife the laws of evolution demand the survival of the fittest. As applied to the present case, this means that the social system which will result in a community well-adapted to the modern age of technology will survive and flourish. Those systems that are ill-adapted are already declining and on the way out.

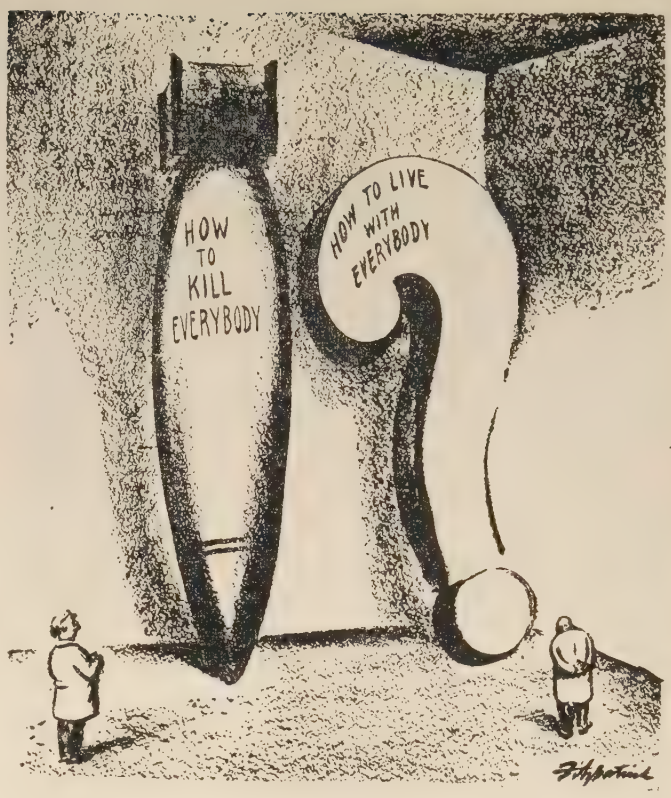
A prime characteristic of this well-adapted society is cooperation, cooperation between many diverse groups and over ever-larger areas.

Cooperation is the very lifeblood of a society based on science and technology. Such a society is necessarily made up of specialists, not only scientists and engineers, but skilled laborers, salesmen, administrators, educators and legislators. Working alone such specialists are useless. When their work is coordinated they form a society of enormous strength.

It is a major source of our nation's vitality that we have so many diverse elements in our population. Each has its place among the many specialties. What the society of an atomic age cannot permit is the development of antagonisms between these groups that will prevent effective cooperation. To love our neighbors is becoming the condition of survival. And our neighbors with whom we work are to be found in all divisions of society throughout the entire world.

Increasing training and education is similarly necessary in a world which uses atomic energy to do its jobs. To compete in the modern world more people need more training. Nor is technical training all that is required. Of even greater importance is more education for leadership. In a democratic society that is forced into a position of world prominence, our citizens as well as our leaders need to understand the problems and human needs of all the nations.

I have reserved for the last the key characteristic which must be emphasized. This is the desire to serve, to contribute to the welfare of society. Without this objective modern man is indeed obsolete. With it the other essentials follow. Peace through the outlawing of war, cooperation in doing the world's job, education to do one's own task well and to understand how to live



—*Fitzpatrick, St. Louis Post-Dispatch.*

In the Laboratory of Human Affairs

with others, all these will follow if we are driven by the desire to help each other.

The whole trend of democracy is away from the achievement of greatness by lording it over one's fellows. That one task is as honorable as another, and that any task is worthy which aids the life of our community is indeed the American creed. More and more we begin to see the truth that, "He that would be greatest among you, let him be servant of all."

This whole discussion has been saying in secular terms that modern man now needs as never before to recognize that he is the child of God and the brother of all men. When we are aware that we are working with our God in shaping the world for his children, our worry as to the ultimate result of our efforts is absent. Losing ourselves in the great task before us we find our own souls.

What is that great task ahead? Does not our Teacher explain that it is to give every human being his best chance to express the love of his neighbors by serving as his own abilities permit? With this as the goal there follows at once the desire to work together, the earnest eagerness to educate oneself for responsible citizenship, the sincere concern with what life's true values are and how these values can best be attained. The atomic age thus gives to religion unprecedented importance as a comforter and as a guide to a worthy destiny.

When our first parents ate of the fruit of the tree of knowledge, they became as gods, knowing good from evil. Much as they longed to return to the garden of innocence, an angel with a fiery sword stood in their way. Their only hope for peace lay in work to make

(*Continued on page* 23.)

A Measure of Things to Come

By RUTH W. KINGMAN and JOE GRANT MASAOKA*

EX-SGT. BEN KUROKI, former B-29 gunner, was speaking: "When I came home from the war, I thought I wouldn't have to worry about my place in America. I'd flown fifty-eight missions over Europe and Japan and I believed my family's loyalty was proved. But here in the U.S.A. I now have to fly my fifty-ninth mission.

"My father had told me on December 8 to go out and do my duty. I got in the air corps. When we used to fly on toward our target I thought about Dad and the potato farm. When we were winging our way home we were talking to God.

"Recently I saw a magazine story about 'The Hate That Failed.' It tells how things are now just about rosy for Japanese Americans. Nuts! My father has lived here for forty years. He's a better Christian and a better American than I am. Yet, our laws keep him from becoming an American citizen. My fifty-ninth mission is a fight against that kind of prejudice."

Parents of Nisei Vets Ineligible to Citizenship

Ben Kuroki's thoughts are echoed by more than 25,000 Americans of Japanese ancestry who served in our fighting forces. After establishing one of the most brilliant records among the nation's fighting men, it would seem that these Japanese Americans had purchased the right of citizenship and decent treatment for their aged parents. The vast majority of them have lived in America for over a generation.

Yet, an outmoded legal designation of "aliens ineligible to citizenship" denies them the privilege of attaining the same status as their native-born sons and daughters. During the war, Japanese nationals engaged in vital, secret and strategical services against Japan; but despite these acts of loyalty to America, the present law precludes their consideration to naturalization.

A world shrunken by rapid transportation and instant communication have brought distant peoples closer together. If we are to achieve an ideological closeness and unity with other countries, it would be well to revise obsolete laws which undermine our avowals of good faith. Immigrants from Asia, with the exception of the Chinese residents who gained the right in 1943, are excluded from naturalization.

HR 511, if passed, will extend citizenship to the oriental parents of servicemen, but removal of the ineligibility status for all population elements is salutary. Congressional legislation to strike out this legal handicap merits the support of all democratic-minded citizens.

Under the protective cover afforded by the legal definition of "aliens ineligible to citizenship," a gigantic land grab scheme is under way in California. In spite of protests by President William Howard Taft in 1911 and by the vigorous intervention of President Woodrow Wilson, the Alien Land Law of 1913 was enacted. Ample historical documentation exists that the original measure and subsequent amendments were the results of anti-Japanese scapegoating.

When the stirring of war passions was journalistically and politically profitable, the hostility generated by legislative hearings of the State's Donnelly, Tenney and Gannon Committees (before which not one person of Japanese ancestry testified) enabled the appropriation of $200,000 to finance investigations of the legality of Japanese American land holdings preparatory to hailing them into the courts for alleged violations of the State's Alien Land Law. Held out enticingly are the remains of 5,135 farms owned by American citizens of Japanese ancestry in 1940 when the Department of Commerce assessed these holdings at $65,781,000.

Nisei veterans find themselves in the exasperating position of having fought overseas to return home and find the State of California escheating their farms. Solely by reason of their race, charges that "aliens ineligible to citizenship" are receiving a beneficial interest from their farms are lodged against them. Additional new amendments in 1945 to the Alien Land Law impute bad faith to Japanese Americans who have acquired real property, and thus places all real estate transfers since 1924 in jeopardy.

The large number of people of good will in California find themselves discomfitted and embarrassed by the mandates of this statutory relic of anti-Japanese persecution. Under the pressure of shortsighted men in the California legislature the escheat campaign continues in the face of the almost legendary World War II performance of the Nisei GI which prompted General Joseph W. Stilwell to declare, "They bought an awful big hunk of America with their blood and their lives."

Disparity Treatment Works Hardships

The abrogation of the commercial treaty in January, 1941, made it mandatory for treaty merchants who have been in this country for over a generation to be deported. The terms of the treaty permitted law-abiding, respectable traders to be admitted, and development of family life was encouraged. Many married American-citizen women and their children are citizens by virtue of birth in this country. Such family heads now face summary deportations; and the deprivation of chief support for the family may force the citizen wives and children upon public charity.

The present law as it pertains to Asiatic entrants, with the exception of Chinese, permits little clemency power to be exercised by the Attorney General. When European entrants are confronted with prospective deportation, recourses for allaying hardship are available. In contrast, Asiatic entrants are permitted no such statutory relief. The acute distress which faces

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many citizen families of Japanese ancestry will be alleviated by passage of HR 5454, which permits Suspension of Deportation privileges, and HR 5429, which grants a Ten Year Statute of Limitations on deportations.

Precedent exists for the exercise of leniency by the United States Attorney General instead of the present policy of requiring imminent departures. In 1936 the Commissioner of Immigration and Naturalization permitted approximately 3,000 prospective deportees to remain in the United States awaiting Congressional remedial action because to have deported them would have meant, in the words of the Commissioner of Immigration and Naturalization, "incredibly cruel family separations so repugnant to every American principle of justice and humanity."

Not unusual are these cases: A mother of three American-born children, who, as a child, was adopted by a U. S. Army Lieutenant in the Philippines, was brought to this country by her foster father. They arrived here on July 5, 1924, just five days after the Oriental Exclusion Act prohibited further Japanese immigration. She was held in custody while immigration officials puzzled over her case but was subsequently permitted to land. Never having been troubled by the immigration service since then, she was recently notified that she faced deportation as a Japan-born alien, although her husband is a legal resident, her children are U. S. citizens, and her foster father an ex-serviceman.

Still another situation concerns a man admitted to this country as a student. Afterward he married and now has a family of six children. He developed an incurable ailment and is unable to work. The mother supports the family while the father stays at home to watch the children. He is ordered to be deported, in which case the mother will be forced to give up her job to take care of the children and the family will be forced upon public assistance.

Compensation for Evacuation Losses Proposed

Recognition by the Federal Government of the losses borne by citizens and residents of Japanese ancestry who were evacuated by military order from the West Coast is noted in the introduction of the Government-sponsored bill, Senate Number S 2127. To quote from the letter addressed to the Speaker of the House of Representatives and the President Pro Tempore of the Senate, by J. A. Krug, Secretary of the Interior:

". . . Unlike our fighting men and their families, who also made financial and personal sacrifices in this war, this group was given no statutory right to ameliorating benefits. These persons have had to bear the losses occasioned by the evacuation in addition to the wartime deprivation they have shared with the rest of the American people. For the first time in our history, persons of Japanese ancestry are appearing in substantial numbers on the relief rolls. The least that this country can do, in simple justice, is to afford some degree of compensation for the measurable special losses that the evacuees have suffered. . . .

"As a matter of fairness and good conscience, and because these particular American citizens and law-abiding aliens have borne with patience and undefeated loyalty the unique burdens which this Government has thrown upon them, I strongly urge that the proposed legislation be enacted into law."

A Challenge to Fair-Minded Americans

Citizenship for Asiatic residents by Congress, the discriminatory enforcement of California's Alien Land Law, the unduly harsh penalties on oriental deportees by the existing immigration laws, and the establishment of an Evacuation Claims Commission are top priority problems which harass Americans of Japanese ancestry.

It is a commentary upon the power of the American potential to command devotion and sacrifices in times of stress, so amply exemplified by the Japanese American in uncomplainingly undergoing the trials of evac-

Pictures, left and middle, represent the type of property held by Japanese Americans on the West Coast. At right, two Nisei veterans of the famous 100th Infantry Battalion, now patients at the Hoff General Hospital

—*WRA Photos.*

uation and nobly responding when the call came to serve in the armed forces. In justice to fair play and a decent reciprocal attitude, it might be timely for individuals to act. Letters of appeal and support for remedial action might be mailed to our representatives as your personal intervention on behalf of democratic treatment for a war-maligned minority.

Japanese Americans have been a test case in the democratic experiment. How well they merge from these situations and the junking of prejudices against them will have an effect upon members of other minority groups. In the status of the Japanese American, others may see the measure of things to come for themselves.

Admonition

By SALLY SPENCER LINDSAY

O Man,
who wonders at the beauty of a desert in the rain
when low-hung clouds blot out the range
which snared the dripping treasure;

who sees the sun descend as beautifully
behind the mountains' rugged peaks
as over distant rim of northern plain,
and quite as beautifully, arise;

who contemplates the treasures
which your God has hidden here,
who digs and delves to bring them forth
for your own use,

The Universe is His . . .
and so this little earth
which He has given you to use
for just a little while!

The eyes, through which you see the beauty . . .
The mind, with which you find the ways
to use the treasure . . .
The oil, the coal, the ports you build,
The secrets of the atom known,
and those unknown to you . . .
All . . . all of these are His!

And so are you, O Man,
and all your kind.
Yet your constant cry is "MINE!" . . .
e'en the very body, mind, and soul of brother-man!

You cannot exploit that which God has given
without pain to your own soul!

The world is one.
The desert stretches to the mountains.
Beyond the mountains lies the plain
with shores and ocean.
The cool, mysterious depths of this
stretch on to touch another shore . . .

You alone, O Man, have built up boundaries . . .
boundaries of nations,
and of caste and creed as well!
Could it be your soul is made so small by SELF
that it can see but this or that small area?

Free it then, by God's great love,
and look beyond the bonds which you yourself have made.
He is waiting there to take your hand in His . . .
He made the hunger-cry of little ones
sound just the same in any tongue!

Church Building Restrictions

IN ORDER to speed the construction of veterans' homes, the Government placed a prohibition on all types of construction begun before March 26, 1946.

This restriction will delay (how long no one seems to know) hundreds of churches in starting their building programs. This time, however, should not be wasted, but used to the utmost in assembling more cash. Building costs are exceedingly high and will remain so for years—another reason for securing more funds before starting construction. Furthermore, this delay should be used in a restudy of church plans by building committees and their architects with a view of cutting costs. Many churches can use less expensive materials, such as cinder blocks, which for the time being need not be plastered on the inside, and which, if given a good coat of waterproofing on the outside, could be brick-veneered later. The 10-foot ceilings in many children's rooms could be lowered and, most important, a narrowing of the naves will greatly reduce costs. Most naves are too wide. A restudy of plans may reveal other ways of reducing costs.

Construction Permitted

The government restrictions are as follows:

(1) churches begun before March 26 may be finished;

(2) churches can spend up to $1,000 on repairs;

(3) churches destroyed by fire or wind can spend up to $6,000 on reconstruction.

If rigidly enforced, the above would fail to meet the essential needs of hundreds of churches. However, considerable authority has been given to regional officers of the Civilian Production Administration in modifying these rules.

Change in Rulings Asked

A committee representing the Federal Council of Churches and the Church Extension Boards of the Protestant bodies affiliated with the Home Missions Council will soon lay before the CPA a request for a modification of the government rulings with respect to the following four categories:

1. To erect facilities for worship and religious education in communities that lack such facilities.

2. To replace property damaged or destroyed by calamity.

3. To remove the $1,000 limitation to the extent required to replace or repair broken-down heating and plumbing and other equipment and to make repairs and replacements needed to prevent deterioration of existing property.

4. To rebuild when church property has been sold.

Information concerning any modifications of the government rulings with reference to church buildings may be secured from the office of the Board of Church Extension.

The Church: United Front for World Redemption or Unwanted Orphan?

By CHAPLAIN OLIVER READ WHITLEY*

Chaplain Whitley

ONE night on a vessel in the Pacific, an officer of the line awakened the ship's chaplain and pulled him out of bed. It was 3:00 A.M., or as they say it in the Navy, 0300. The deck was pitch black; and in the darkness the officer said, "With a single bomb we have destroyed a city. It is the end of the war and it is the end of civilization." "Not of civilization," said the chaplain, "We'll build a new world at San Francisco." "How do you think you're going to do that when you Episcopalians can't even get together with the Presbyterians?" "That's different," replied the chaplain, "That's complicated." "Do you think politics is not complicated?" asked the officer, with a touch of impatient exasperation in his voice. "Straighten out yourselves and then tackle the world."

This conversation was all started by the news that U. S. Army planes had dropped the atomic bomb on Hiroshima. The story comes from a Yale professor, who had attended a conference of former chaplains in Washington, D. C. It is a story which contains so much that is relevant to the fate of religion in these days that even if it were not true, one would be forced to credit some naval officer with a keen insight. Here are most of the major items that make up the confused and chaotic maze of impressions and attitudes that is the average American Christian's idea of the war, the atomic bomb, and the future peace:

(a) Pride in the superior technical and scientific skill that allowed America to unlock the door to atomic power first, along with a haunting release from fear of what might have happened if Germany had beaten us to the key.

(b) An uneasy conscience, born of the growing suspicion that the atomic bomb is an evil thing and that the unlimited killing of helpless women and children packed into urban centers was perhaps unnecessary and certainly normally reprehensible.

(c) A chaplain's faith that out of this destruction and mass murder would come leaders and peoples willing to rise above national interests and create a world in which war would be an anachronism, no longer suited to the settlement of any problems or to the needs of a problem for which there is no solution.

(d) An alert-minded layman's reminder that the church of Jesus Christ has plenty of unfinished business that it must either finish or throw out as trivial before it can presume to speak to the world its message of redemption.

(e) The implication that the atomic bomb is a symbol of the destruction of civilization and a revelation of the demonic element which the very process of civilization itself has produced in its science and techniques.

Here then, in one short conversation aboard a ship of the U.S. Navy's Pacific fleet, was enacted a drama of human conscience, America's faith in the future, and some sober reflections on the place of the church in the salvation of a sick civilization. I think I know what was going through that officer's mind. He doubts that the disunited, bickering church of Christ can do much to influence the world for Christian culture when it can't even come to any fundamental agreement as to what a Christian culture is. He knows that Jesus said, "Come unto me, all ye that are heavy-laden, and I will give you rest," but this layman-naval officer believes that the church cannot do much to lighten the burden of this world while it continues a ridiculous preoccupation with trivia. And unfortunately that officer is right. There is a general feeling that the church (which is not to say the gospel) of Christ is at best impotent, and at worst even irrelevant. Currently, the Presbyterians and Episcopalians are having trouble getting together because they cannot decide whether a minister is properly ordained by a bishop or a presbytery. But wouldn't most American Protestant Christians say that either one is all right if only the minister is on fire with a message of redemption? The Disciples and the Baptists find their proposed merger stymied behind the question of whether a man is saved before or after baptism. But isn't the real truth that one ought not to be too sure of his salvation whether before or after baptism? I doubt whether Jesus could make head or tail out of either of these "weighty" questions.

The world needs a church that can get across a united, definite message, a message that "discerns the signs of the times" and is unencumbered by a heavy load of excess theological baggage. The church can no longer dillydally over these petty differences of doctrine or creed, which in the long run do not mean anything here on earth and certainly do not make even a splash in heaven, or it will find itself in the end pushed over an abyss of indifference, dug by its own pettiness. That naval officer seems to be saying, if we could get him to extend his remarks, "You go ahead and argue about these things; but don't bother me, because I shall be busy looking for some way to help get the world out of this lousy mess."

*Lieutenant Whitley graduated from Yale Divinity School in June, 1944, and entered service with the U. S. Navy. He is a graduate of Drake University, where he received his B.A. and M.A. degrees in philosophy and sociology. Chaplain Whitley has for some time been confined to a hospital bed, Ward C-11, U. S. Naval Hospital, Sampson, N. Y.

Conditions are just what they were when, in October, 1945, Norman Cousins published the expanded version of his memorable essay, *Modern Man Is Obsolete,* in which he pointed out that in the discovery and use of atomic energy mankind created a new age, which ordinarily takes about a thousand years, and, that we either will create an efficient and active *world* government or perish in the flames of a fire which we ourselves have started. We have, in effect, begun to move from the world of electricity to the world of atomic energy without ever having learned to live in the world that preceded them both—the world of steam power and steel. A new world has come into being and we are without moral and spiritual resource to know how to live in it. There is no little truth, therefore, in the idea that modern man is "obsolete."

The traditional American and comfortable liberal Christian notion has been that things may be tough, but they will come out all right if we just pull ourselves together and get our shoulders to the wheel. This is a soul-soothing syrup, but only a somnambulist can believe it. As I write this, reports are coming in of the failure of the allied occupation policy in Germany, and the "have" nations of the world are falling down on the job of feeding the hungry. Apparently we have not learned the one thing that two world wars in a generation should have taught us—that frustrated, downtrodden and hungry people are the soil in which fascism thrives. In countless ways the ground of the next world war is being cultivated, not least of which is the subtle way in which fear and suspicion are being exploited until one hardly knows who is a liar and who is not. Freedoms bought at great price are disappearing into a thin mist along with "the century of the common man" and the revolution for the little people of the earth that this war was supposed to be.

This leaves the church with one basic question (and it applies as much or even more so to missions as any other phase of the church's life). Does the church want to live in the rotten world which it has helped to create and try to redeem that world; or does it, like Pilate, want to wash its hands of the whole bloody mess—and then perhaps turn its face toward the east and gaze into the sky? The churches of the world face now the greatest crisis in their history. What they decide to do about it can have only two issues: *either the church becomes a united front for world redemption or it will become modern society's unwanted child, a kind of cultural little Orphan Annie.*

The church is supposedly the official representative of the gospel of Jesus Christ. And insofar as it does represent that gospel it can be a redemptive agent in the world. But it cannot be a redemptive agent so long as it continues to pull up its skirts in disgust and go off in a pout, thinking the rest of the world perverse because it laughs at the church's weak and watered version of a gospel that in its early history turned the world upside down. The laughter is genuine and too often deserved.

It cannot be a redemptive agent so long as its membership consists *only* or *mainly* of socially aloof and morally indifferent middle class people. The church

(*Continued on page* 22.)

THE average American has viewed with increasing dismay the turmoil that has gripped our industrial economy since V-J Day and which has materially retarded reconversion to peace-time production. Lacking an understanding of the basic causes, his sense of frustration easily turns against labor or management, or both, according to his prejudices, when he begins to suffer inconvenience and loss as a result of industrial conflict.

Some Backgrounds for Understanding

For those who want a better understanding of the labor situation we recommend *Your Stake in Collective Bargaining,* based on a larger work of the same title, published by the Public Affairs Committee, Inc., 30 Rockefeller Plaza, New York 20, N. Y., at 10 cents.

Some of the more obvious elements in the present conflict are given below, though these can be no more than suggestive of the many elements in the situation.

No Adequate Labor Policy

The United States lacks an adequate labor policy. Management charges that labor laws enacted under the Roosevelt Administration are unfair and demand changes that would practically nullify their effectiveness. Labor is opposed to having the subject reopened, fearing that the industrialists and the anti-labor bloc in Congress would succeed in sabotaging all their recent gains.

Failure to Hold the Price Level

A second reason for industrial conflict is the failure of Congress and the Administration to hold the price levels and thus keep down the cost of living. There has been a constant clamor on the part of industry, business, farmers and manufacturers for price increases on almost every article of consumption. Many manufacturers have refused to produce needed consumer goods without price raises. Congress has weakened the OPA, and a spiral of inflation has been started. Labor, confronted with increasing living costs, demands increased wages, thus further contributing to the spiral.

A Back-Log of Dissatisfactions

During the war years both management and labor reluctantly accepted many decisions of governmental bureaus that were repugnant to them in order to get on with the War. We are now having to solve within a period of a few months an accumulation of grievances which might have been satisfied by the ordinary processes of negotiations, but which now have accumulated to the point where they have become major issues.

Too Few Facts—Too Much Propaganda

The public is given too little reliable information about labor disputes and too much propaganda when issues are in dispute. Negotiations are conducted behind closed doors, often, if we are to believe reports, in an atmosphere of bitter hostility and personal villification. The public gets what the propagandists on both sides choose to give out, colored by a press that knows better perhaps than any other institution in American public life on which side its bread is buttered.

This all adds up to mean that John Q. Citizen must use his brains a good deal more than he ever has in the past if he is to have even an elemental understanding of the economic and political forces that are vitally affecting his job, his family and his daily living. The answer to strikes is not futile rage against employers or labor leaders, but an intelligent solution of the problems that give rise to industrial strife.

"Holy Joe" Comes Home

By MAEANNA CHESTERTON-MANGLE*

ONE sultry tropical afternoon during the bitterest period of the war, three coffins lay side-by-side awaiting burial on a Pacific island. Within them were the bodies of three airmen, killed in a take-off. The flag they had fought and died for flew overhead as three separate funeral services were intoned. For Edwin Sipowski of Illinois, the Catholic Chaplain read the service; for Izzie Goldberg of New York, a Jewish Chaplain spoke; and for Edward Vogel from Tennessee, a Protestant chaplain took his part. When the ceremonies were over, the three ministers, clothed in identical khaki uniforms of the U. S. Army, left the burial field together. Their faiths were different, but their mission was the same, their God the same.

Such incidents were duplicated by the hundreds as chaplains of all creeds pursued their duties wherever our Army and Navy went. Now that they are coming home their war experiences take on new importance. What can their congregations expect of these men of God who went to war? Chaplains returning to peacetime living face a readjustment problem just as real as lay servicemen do. For our soldiers of God are coming home with a flaming zeal for down-to-earth brotherhood that falls like a benediction on a world which cannot survive an atomic age without it. They are coming home with a tight-lipped intolerance for bigotry and race hatred which may all too often bring them into conflict with the pattern of civilian life.

This attitude is an inevitable outgrowth of the war experiences of the "Holy Joes" as their fighting congregations called them. In the face of common danger, false barriers and distinctions broke down among plain Americans. It was a transformation that took place among servicemen in the combat zone rather than in the rear echelons. The chaplains watched it happen with feelings of exhilaration. One said: "When the chips were down and we were facing the implacable Jap, I found the lines of faith and race forgotten . . . if the same spirit of camaraderie will continue in the years of peace as in the years of war, we will go far in attaining the noble ideal of world brotherhood . . ."

Many GIs would have been startled to learn that this pitching-in together with boys from the wrong and right side of the tracks, of every religion under the sun and many different shades of skin color, was what the "Reverend" back home meant by practising brotherhood. To them, it was simply the right way. There was the Pacific island where the boys built a chapel out of jungle log, wheat meal cans and black tar paper, and inscribed on the entrance: "For all men who seek to worship Almighty God in their own way." There were the Protestant servicemen on a transport bound for New Guinea who asked the Jewish chaplain on board to become their "Holy Joe." There were the Jewish soldiers and sailors who took over special details so that Christian comrades could be released for Christmas; and the Christian boys who volunteered for extra duties so that Jewish GIs could observe the Jewish holy days.

Something which affected the ministers in khaki and navy blue most deeply was their practical experience in guiding men of all faiths. Dr. Daniel Poling puts it this way: "Religious experiences, which are of all experiences the most personal and intimate, are also the most universal, and in these war days they have crossed sectarian frontiers and broken down partisan barriers. Catholics, Jews and Protestants, worshiping always the same God but with their distinct forms, have come to worship together. Frequently in battle emergencies, they have ministered to each other."

A Catholic chaplain, landing with one of the early assault forces on Saipan, said his first combat prayer on a sand dune of that bloody beach. It was the Jewish prayer for a dying marine. A Jewish chaplain flying in a Liberator bomber on Easter Sunday conducted Easter service for passengers and crew composed of Episcopalians, Catholics, Baptists, Methodists and a Seventh Day Adventist. A Congregational minister, who had studied Hebrew at Divinity School, led an impressive Jewish New Year service for the Jewish men in his advance detachment. On an island in the Pacific, a Catholic boy died in the arms of his Protestant chaplain. They had served together for more than a year and had come to know each other well. The Protestant chaplain gave a modified form of the last rites of the Roman Catholic Church to the soldier, as he had been trained to do at Chaplain School. The boy knew that he was dying. He looked up into his friend's face, gathering strength for his last words. Then he said: "Why can't we be like this, always?"

The chaplain answered: "Son, we *will* be like this always."

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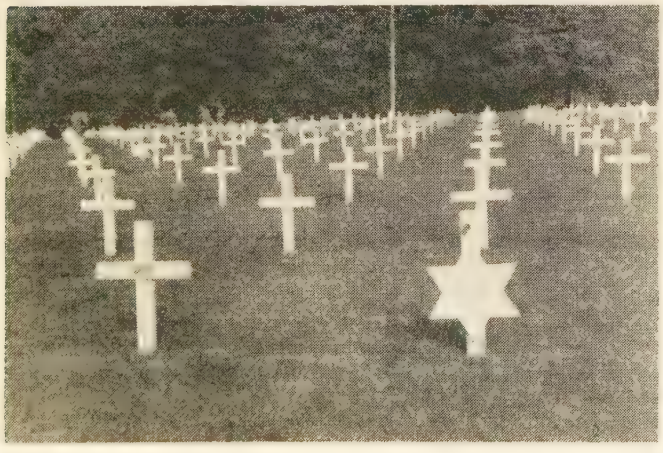
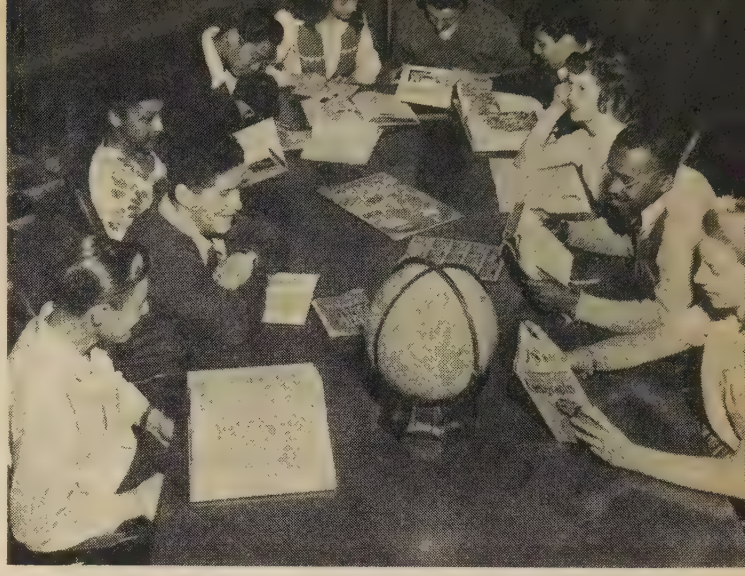
Each heart beneath a Cross or a Star of David has paid the supreme price so that the living may enjoy greater freedom and democracy



It is with such memories that Army and Navy chaplains are returning home. They have had their faith bolstered. They are more insistent and convincing in the truths they preach. Branded into their consciousness with the red-hot impact of direct experience is raw proof of the fatherhood of God and the brotherhood of man. Going back to civilian pulpits, they will find it hard to tolerate the racial and religious bigotries which afflict many American communities. Here, it would appear, is a case where readjustment of the veteran would be tragic. We pray that the adjustment may happen the other way around. If the ministers in khaki and navy blue have their way it will. "I shall never cease being a chaplain," one of them wrote in a letter during the war, "I will remain a soldier of God . . . to fight always for a church militant that will stand in the forefront in the struggle for the translation of spiritual and moral values into social and economic realities making impossible the repetition of the barbarism through which we have just passed."

The "Holy Joes" are already moving to the forefront. One chaplain is organizing support for a nondenominational monument as a national shrine of brotherhood where people of all faiths may come to pray for their war dead. Another has spoken out sharply against hate mongers sniping at American democracy. "I landed on some of the beaches," he said, "with the fellows . . . called 'Dear Dagoes' and 'Dear Kikes' and they fought with the same determination as the rest of us because they are Americans." Many returning chaplains are putting their weight behind organizations working for good will. This is only the beginning.

When the fighting was over on Iwo Jima and the cemetery dedicated, a chaplain at the ceremonies talked about postwar brotherhood. The men who heard him were so deeply impressed that copies of the speech were offered to those who wanted it, and the supply could not meet the demand. This is what the chaplain said:



Study groups such as the above can promote interfaith and interracial understanding

"We dedicate ourselves, first, to live together in peace the way they fought and are buried in this war . . . Here lie officers and men, Negroes and whites, rich men and poor—together. Here are Protestants, Catholics and Jews—together. Here no man prefers another because of his faith or despises him because of his color . . . Theirs is the highest and purest democracy . . . Whoever of us lifts his hand in hate against a brother, or thinks himself superior to those who happen to be in the minority, makes of this ceremony and of the bloody sacrifice it commemorates an empty, hollow mockery. To this, then, as our solemn, sacred duty, do we the living now dedicate ourselves: to the right of Protestants, Catholics and Jews, of white men and Negroes alike, to enjoy the democracy for which all of them have here paid the price."

Our world can stand plenty of hard-hitting talk like that if it is to be a place where men's dream of peace and security can come true. It looks as though the "Holy Joes" coming back from war are the men to do the talking. Theirs is a veterans' readjustment problem which spells hope for America.

Africa in Tomorrow's World

(*Continued from page* 12.)

resource of Africa is the African and he has been utterly neglected.

A new day is dawning for Africa. A new world has been opened to her people. A new faith and hope have been planted in their hearts through missions. The church has taken root and taken the lead in replacing superstition and fear with truth and hope. Through the church the Africans have received their initial opportunity for inter-tribal, national and world fellowship. Christ is changing Africans, and changed Africans will bring about a changed Africa. Through Christ and the church the transition through which Africa is passing is being stabilized.

Africa's place in tomorrow's world will become the testing ground of two things: First, the intentions of the nations of the world toward subjugated peoples. Will the nations make the international trusteeship system a reality or a political shell? Second, the church and her sincerity. Is the church willing to seize the opportunity and make the sacrifice that is necessary to see that the Africa in-the-making has Christian leaders trained and ready to accept the responsibility that shall increasingly fall to the Africans?

Now is the time to realize that Africa is no longer a "dark" continent apart from the rest of the world. For Africa's place in tomorrow's world will be largely determined by our social, economic and political attitudes as Africa looks to the outside world for guidance. Africans read our papers, hear our broadcasts, associate with our businessmen and statesmen and fellowship with our churches. Africa's place in tomorrow's world is being determined by its contacts of today. Let us make sure they are Christian.

The Church: United Front for World Redemption or Unwanted Orphans?

(*Continued from page* 19.)

functioning as a kind of badge of respectability for men who do not care at all what its message is, except that it must not disturb them, is finished, if we expect anything constructive for the future out of it. The church cannot be a redemptive agent if it continues to concern itself with issues that have no possible relevance to the threat of atomic power. Jesus' emphasis upon brotherhood and love of your neighbor is no longer a dream; it is an utterly terrible necessity. These days your neighbor is as near as the time it takes an airplane to fly the distance between you and him, and you'd better start loving him or tomorrow he may be knocking on your door with the butt of a bayoneted rifle. So ordain your ministers any way you want to, take communion as and when you like it, govern your church as you please, but if THE CHURCH means anything to you at all, see to it that *your* church cooperates with all other churches in the essential task of redemption.

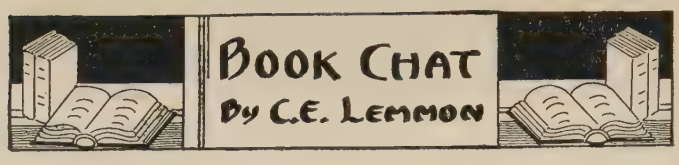
The church cannot, finally, be a redemptive agent so long as it remains disunited and fails to agree on what a recent writer calls "a Christian global strategy." Certainly we have found this out on the mission field, and unless we apply this truth to the whole range of Christian activities, we Christians will, before you know it, be a most pathetic lot, like an old man insisting upon his right to drive a horse and wagon through Times Square. No one can deny that the major problems of our time are global; so also are any proposed solutions to them, at least any that make sense. If, therefore, the church of Jesus Christ is not completely decadent it can prove it only by some bold global strategy. And it must be vastly more than the smug assertion that if everybody just believed in Jesus everything would be all right. Even among those who believe in Jesus there is disagreement as to what believing in Jesus means. So long as that disagreement presents an obstacle to practical cooperation in redeeming the world the church is and will remain a sensitive, self-centered child, unable to cope with a world that either openly scorns it or quietly passes through the door of the tavern across the street. Somewhere in this game of winning the world the church has been caught "off base"; its heavy hitters had better come up to the plate—and soon.

Superiority?

What do you mean, superiority?
Speaking of color or race or clan,
Viewed in the light of Calvary,
Hearts are the same and man is man.

—Carlton C. Buck.

Orange, California



DR. JOSEPH FORT NEWTON is one of the most attractive and interesting religious leaders of our day. His autobiography, *River of Years,* is delightful. It is written with all of Dr. Newton's well-known literary color and deals principally with his intellectual and spiritual pilgrimage. The facts of his interesting career are used as the framework for the exposition of his own developing and changing thought. Newton was born into an exceedingly conservative Baptist background in Texas. He entered the Baptist ministry while young and received his education in the conservative Southern Baptist Seminary at Louisville. It was at this time that he began to reach out in fellowship with more liberal spirits, and he especially mentions the late Edward L. Powell of the First Christian Church of Louisville. He drifted into the orbit of the late R. C. Cave and became his assistant in a non-sectarian church in St. Louis. He was pastor of an independent church at Dixon, Illinois, after which he went to the Universalist Church in Cedar Rapids, Iowa. In this ministry his fame spread, and his written sermons circulated as far as England. He was called to the famous City Temple in London where he preached for three war years, 1916-1919. His record of these years in London, preaching from the pulpit of the great Joseph Parker, is a high point in the book.

He came to the Church of the Divine Paternity in New York. Up to this point his development in liberal theology seems consistent. Bishop Garland persuaded him to enter the Episcopal ministry in Philadelphia and he has since served several parishes in that city. The story of this transition to the Episcopal ministry is the least plausible section of the autobiography. It took a deal of rationalizing for him to accept the Episcopal dogmas. His subsequent ministry has been notable and nation-wide. This rich and beautiful story of his life is a valuable addition to our religious literature.

DR. STEPHEN J. ENGLAND, dean of the College of the Bible at Phillips University, has written a brief view of the history and doctrine of the Disciples of Christ which he calls *We Disciples.* The work does not pose as an objective historical writing, but is a "within" description of our Disciple objectives and tensions written for our own membership. In this way it differs from Dr. W. E. Garrison's recent little volume, *An American Religious Movement,* with which it is sure to be compared.

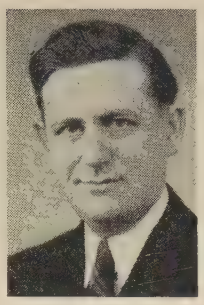
Most of our people will find little to criticize in the interpretation which Dr. England makes of Disciple polity and development. He makes the point that our brotherhood found its origin in Thomas Campbell's vision of a united church, and, while originating as a "movement" within the larger context of early American Christianity, it soon became a "church" among other evangelical bodies working in the rapidly developing American scene. In the discussion of our "unity and division" we think the author a little sharp in his designations of "right" and "left" wing groups. Is it not a fact that most of the Disciples live a little to the right or left of center, and it is scarcely true to say that as many as 90 per cent of our people are largely indifferent to doctrinal matters. While Dr. England takes the rather conventional position that a "return to the New Testament" would preserve our unity, he does not make the mistake of some who hold to a hard and fast "restoration" dogma. Doubtless he has read Dr. A. T. DeGroot's thesis that the restorationists' idea has been the most divisive concept in our history.

JACK FINEGAN, director of religious activities for Iowa State College, has a book of sermons for young people called *A Highway Shall Be There.* There are twenty-eight sermons which he has used in preaching to students. The sermons are admirably adapted to that purpose for they are simply stated,

(*Continued on page* 46.)

Portrait of an Adventure

By ROLLAND H. SHEAFOR*



Rolland H. Sheafor

IT IS the Lord's Supper that is being reenacted. It is a communion service of unusual significance for the people of the congregation, for this is the culmination of an adventure—an adventure in faith, in brotherhood, in cooperation.

It all began some twenty years ago with the organization of a little band of Negro Christians into a congregation.

The quality of the people was high, but the members were few and the financial resources meager. As a result, the congregation has been compelled to carry on its work under difficult conditions and with the use of makeshift facilities. To them a church home has meant a rented room in someone else's building.

But, this year came opportunity. A church building owned and used by a congregation of white Christians was offered for sale. It was ideally located for these Negro Christians and was complete in every respect. In conjunction with the state missionary society and the local Christian churches, the entire situation was carefully studied and it was agreed that the purchase of this new church home would open a great new field of service for the struggling congregation.

But the price was far beyond the means of these people.

Then it was that the adventure really began. The local white churches agreed that this move must be made. They undertook to back their conviction with their money.

The state missionary society agreed that the move must be made. It voted a gift to the project.

The Board of Church Extension agreed that the move must be made and arrangements were made for a substantial loan.

The Negro people felt that this was their one opportunity to really serve their community. The congregation had already given sacrificially. Moreover, due to economic conditions, most of the members were temporarily out of work. Nevertheless, the church leadership undertook to increase the building fund by one-third. And they did it!

Even so, funds were inadequate. Then it was that a new grant policy of the Board of Church Extension made success possible. For a modest grant from Church Extension funds bridged the gap between that which was needed and that which was available.

So, the picture of a church observing the first communion service in its new church home is really the portrait of an adventure—an adventure in cooperation among local churches, the state missionary society, and the Board of Church Extension; an adventure in faith—faith leading the Negro congregation to risk all it had for the good of the kingdom; an adventure in brotherhood—the brotherhood of Christian service that recognizes neither racial nor social bounds.

The participation of the Board of Church Extension in such adventures as this is made possible through its grant fund.

The money for making such grants comes from the *interest* earnings on the FOURTH MILLION of the Church Extension net assets. The FOURTH MILLION is loaned to churches in the regular manner, and the interest earnings thereof are disbursed through grants. The capital funds of this FOURTH MILLION will not be given away, but will be held intact and will continue always to earn money for grant purposes.

This FOURTH MILLION is coming from individual gifts, church offerings, bequests, and earnings on present Church Extension funds. As of April 30, 1946, the Board of Church Extension had net assets of $3,178,356.83. Thus, over $178,000 is already a part of the FOURTH MILLION.

No interest is charged on money granted. No church will be compelled to repay money thus received, but will be expected to repay its grant when financially able, so that other mission churches needing grants can be assisted.

Modern America is challenging the brotherhood of Disciples of Christ. Hundreds of new communities need to be entered—now! Mission churches need to be revitalized and housed. It is the portrait of a great adventure—an adventure which Church Extension is helping to undertake through its FOURTH MILLION program.

*Assistant Treasurer, Board of Church Extension of Disciples of Christ.

Ye Shall Be As Gods

(*Continued from page* 14.)

the earth give them a fuller life. Somehow the marvel occurred that in their work they became human souls who shared the task of their Creator and came to be called his children.

The same angel with the same fiery sword prevents us from returning to a pre-atomic age. We have no choice but to use our great new powers in the effort to build a better world.

In the fierce competition between social systems in the atomic age, the need for strength demands that we enable every citizen to contribute to the common welfare as his abilities may permit. Permanent peace can now be secured if we will work for it. Increased prosperity with broader horizons lies before us. Greater development of the human spirit is the inevitable consequence of the increased responsibility for using our new powers. These are among the greatest of human goods.

From Auditorium to Sanctuary

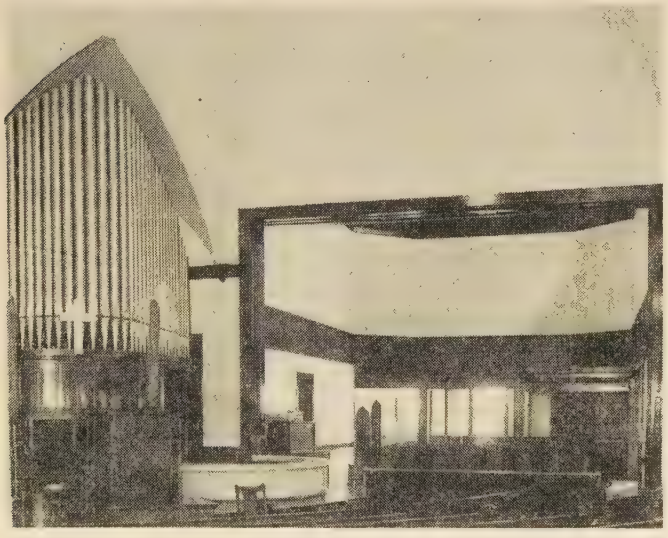
By A. F. WICKES*

THERE are a number of the old Akron plan church structures still in use. This is the pulpit-in-the-corner arrangement, with all seats circular and with an annex now used for overflow Easter crowds.

Such a plan was devised principally, I believe, for an early educational program of the church school. It permitted the superintendent to see to the extreme right and left, also into classrooms on the main and second floors as he led in the reading of the uniform lesson. Later the graded church school system was organized using graded lessons. For the church service, this plan definitely magnifies the pulpit and the sermon and minimizes the ordinances, dwarfing them in importance and causing them perhaps to be considered unnecessary. The tendency now is to emphasize both the ordinances and the pulpit.

*Advisory Architect, Board of Church Extension of Disciples of Christ.

Present interior, McLemore Avenue Church, Memphis, Tenn.



Many of these older buildings permit certain changes which greatly promote an atmosphere for worship, eliminating the many distractions and accenting the central placing of the ordinances. Usually such changes can be accomplished without tampering with the structural elements of walls or roof.

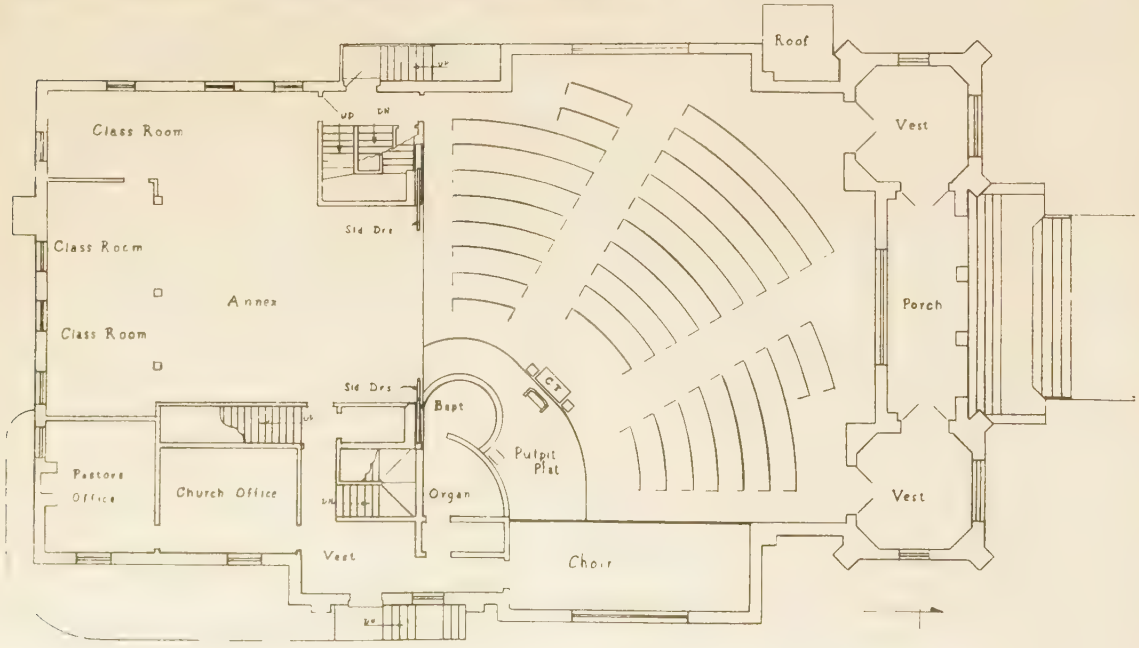
The contrasting plans on these pages illustrate the old circular seat arrangement and the more direct one of center aisle and straight pews. The change of focal center is shown by the interior photograph and the pen rendering which depict the annex as becoming the chancel. There is restored to this room a sense of vista always considered necessary as a dramatic value in presenting to the eye and mind a comprehensive sense of unity. These pictures and drawings of the present and contemplated structures of the McLemore Avenue Christian Church, Memphis, Tennessee.

The communion table and baptistry are located where each is easily seen under all conditions of use. The choir is at the left side, and the pulpit to the right, somewhat concealing the organ console. The organ is not seen. It speaks through an inconspicuous grill. The organ and choir tones will blend effectively. The ceiling of the chancel is to be lowered, paneled and treated in rich color. The baptistry curtain will be a wine color and thus become the dominant color note in the chancel.

The new plan calls for building a level but light floor construction over the old bowled floor. Composition tile will be used as it is more architectural, more sanitary and less expensive than carpet.

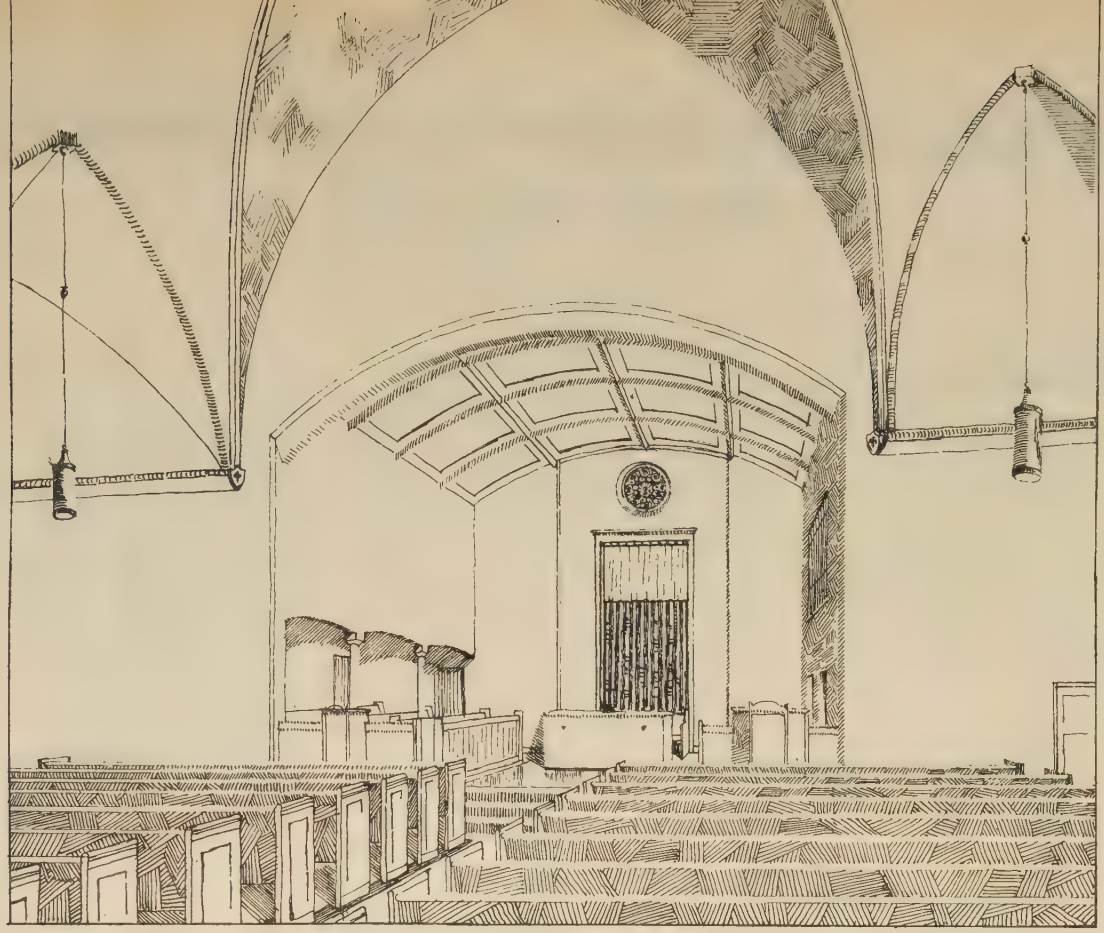
New furniture will be required for the nave and chancel. New light fixtures and redecoration are to be included in the renovation project.

This contemplated change absorbs much of the present educational space. Fortunately, due to good fore-



Left: Floor plan of present building

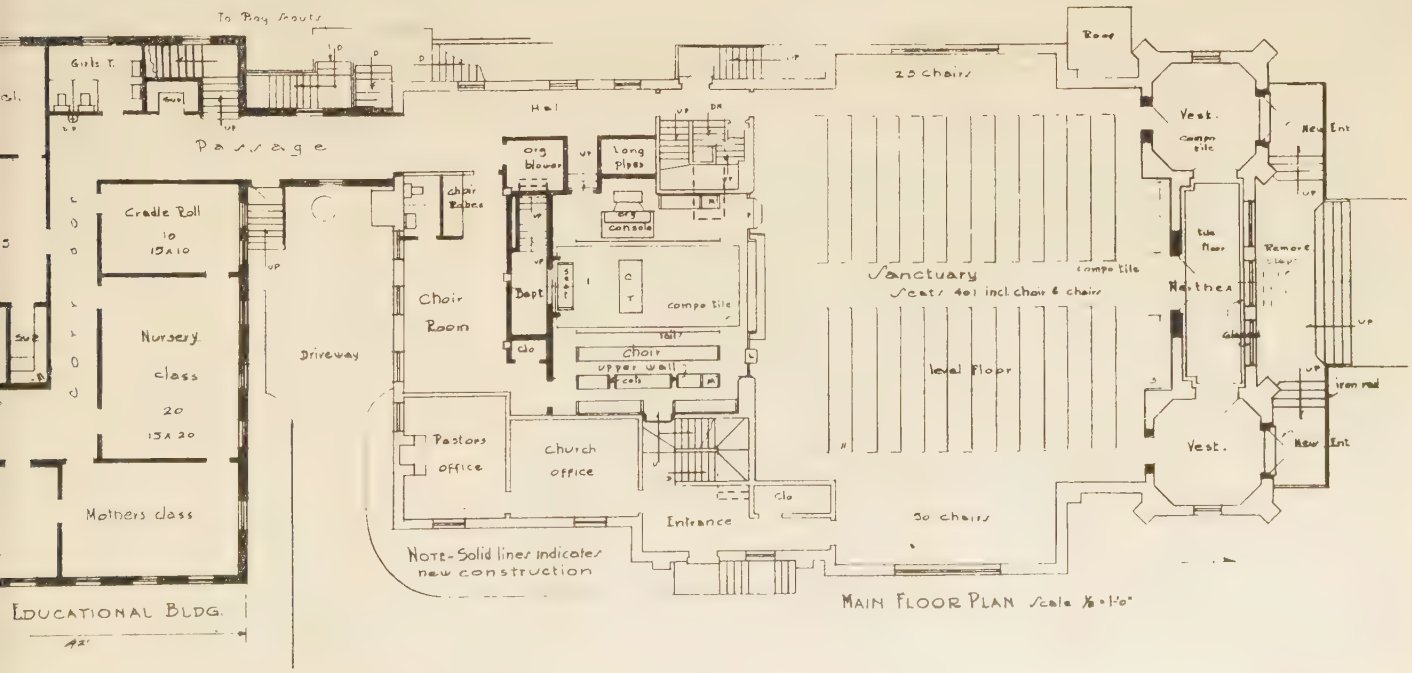
Right: Floor plan of building when remodelled



Proposed remodelled sanctuary, McLemore Avenue Christian Church, Memphis, Tennessee

sight, the church has ample property for the erection of a modern educational building, as shown on revised plan. These new facilities will provide for the departments of the cradle roll, nursery, beginners, primary, and a classroom for mothers, all on the main floor. The second floor will accommodate the juniors, junior high and senior high school departments. The Boy Scout room in the basement will have its own entrance. There also will be game rooms for youth groups on this floor. The young people and adult groups will continue in the present church building, as will the major social facilities.

Occasionally this older type of church structure will not lend itself constructively to such a complete changeover. At least a more harmonious worship center may be designed which will eliminate features of distraction, such as organ pipes and sliding doors. Each church building is a special problem. Only a careful study of its possibilities may reveal real potentialities for improvement.



A Church Bombed Out and Scattered: What Happens?

By OSWALD J. GOULTER*

WHAT would happen to a church in China if left entirely to itself for a quarter of a century in the midst of wars, revolutions, and economic disasters? Do the Chinese Christians have the stamina that it takes to survive as an organized group in the midst of such calamities; or are they simply being carried on by the momentum given by missionaries and mission funds? That is a question that has worried missionaries and supporters of missions generally. The history of the Christian Churches in Shanghai afford a first-rate answer to that question.

These Shanghai churches have been "on their own" so long that most of the present generation of China missionaries have never even seen them, and would find it difficult to find them in the midst of Shanghai's terrible maze of crowded streets and narrow, unfamiliar alleys. For more than twenty-five years they have received no mission funds. Their members speak the Shanghai dialect so that even if missionaries speaking excellent Mandarin "discovered" one of these churches he could do little for them because he could scarcely make himself understood.

What has happened to this little struggling group of Christians that was thrown on its own resources more than twenty-five years ago when the China Mission moved its sphere of operations into the unevangelized interior? Nearly everything has happened to them that could happen. They had internal dissentions that led to actual division of their forces; like the New Testament churches, they had scandals and moral failures. They were unfortunately in the midst of that section of Shanghai which was twice fought over by the Japanese; they were bombed and finally their church home was burned and the members scattered to the four winds of heaven. They owned no property and hence had no center to which they might return, and, at times, if they had attempted it they would have been under suspicion by the Japanese authorities. In fact the section of the city in which they had formerly met was now entirely given over to the Japanese. Surely if any church ever had good cause for going out of existence, this church had. And yet they survived.

For years, during the Japanese occupation, the Christians met in little groups at the homes of various members. New leaders arose who were determined to continue as the Christian Church in Shanghai; and at last in April, 1945, when the Japanese had started to curry favor with the Chinese, they established a new church home. The illustration which accompanies this article shows the group on the day they moved into their new home. It was nearly a year after they had moved into this building that I set out to find them again, for I had been shut up for nearly four years in internment camps. Fortunately I had a good guide, for the location is down a long winding blind alley such as surely no other city on earth could exhibit.

*Missionary recently returned to U. S. from internment in Shanghai, China. Mr. and Mrs. Goulter are missionaries under the United Christian Missionary Society.

Christian Church in Shanghai on the day it moved into its new church home

The new building is only rented, but it is a surprisingly good one—small, but clean with newly varnished pews, a nice pulpit and organ. Upstairs, in characteristic Chinese fashion, is a friendly sort of meeting place with several dozen round stools stacked away to one side so that when the Bible study groups meet, each late comer can bring his stool and join the circle around the big table in the center of the room.

They have a pastor who draws no salary, but whose unselfish devotion to the church is spoken of with reverence by the members. There are seven deacons and two elders. One of the latter takes turns with the pastor in conducting the services.

Because the people of Shanghai have to work hard, it is impossible for them all to come out at the same time, and so there are two Sunday services, one at 10:00 A.M. and one at 3:00 P.M. On Tuesday there is a leaders' meeting; Thursday, a Bible class; and Saturday, a prayer meeting. There is also a Sunday school; and a group of the attractive Chinese children promptly appeared to stare at and play with the foreigner.

This is not by any means the only church of the brotherhood of Disciples of Christ in Shanghai, for the members who were scattered by the Japanese invasion started at least three other successful groups. One is located at St. Georges, Shanghai, and is still carrying on successfully. Yet another Christian Church was started by a faithful layman on Robinson Road, and is a very active though small group. One other group has developed and has joined up with the United Christian Church of China. The three who still stand staunchly by their purpose to remain independent Christian Churches are proud of being three of the sixteen churches in Shanghai which are entirely independent of foreign support. They each send delegates to the monthly meeting sponsored by these sixteen churches.

Although these three churches are independent of foreign financial support, they do look with some envy on the fine buildings that the American Presbyterians, Methodists, etc., have built for their members in Shanghai. "If we owned our own church home, we would feel much safer," explained the elder who lives in the church building. He expressed the hope that some day some generous friends would arise to help them erect an adequate church building in this vast city of Shanghai which seems destined to become the world's greatest city in the not distant future.

The Minister Must Lead—Without Breaking With His People

By EDWIN A. ELLIOTT

Editorial Note: Dr. Elliott is Regional Director of the National Labor Relations Board, Sixteenth Region, Fort Worth, Texas. He is an elder in University Christian Church of Fort Worth. This article is adapted from a paper read before a retreat of Christian ministers of Texas, held at Texas Christian University. The full title of the paper was, "How Can the Minister Lead His People in the Area of Industrial Relations Without Breaking With Them?"

Edwin A. Elliott

THE essence of democracy in practice is found in a phrase of the prophet Isaiah when he said, "Come let us reason together."

Through this reasonable and democratic process we shall win the bloodless battles of democracy on both the foreign front and the home front.

Whether we be in the ranks of labor or management, it is a time for thoughtful consideration of the task before the nation —the reconversion task and the peace task, and a unity in action must characterize this relationship.

We emerged victorious, after more than three years of fighting the world over, but at a cost of $260 billions; 250,000 of our youth killed; 800,000 wounded, and too many maimed for life.

It has gone unnoticed that industrial deaths during the years of the war numbered 260,000 killed, and approximately one million injured, and likewise too many maimed for life. We memorialize these industrial casualties.

Here we have a summary of the war costs, in armed forces and industrial forces, to our nation alone: $260 billions in dollars; one-half million killed; 1,800,000 wounded and injured.

The world has suffered in killed, wounded and starved, more than 30 millions, and the end of suffering, death and money costs is not yet at an end!

What now?

Are we not to count these costs? Are we to blunder on to another catastrophe of war more fatal than the last?

Are we to plan an atomic war and have civilization vaporize into nothingness?

Are we to accept defeat, economic depression, poverty and war as inevitable?

Are we to "blindfold our eyes and walk backward into the future" and into chaos?

These are times for understanding, for the exercise of poise, and tolerance for all and of all forces except those that destroy. These are times for common sense on the part of labor, on the part of management, and on the part of the public.

Our nation is in a pivotal and strategic place in the affairs of the world. It must give of itself, its leadership, and its resources. In order to fulfill its obligations to its own people, and to the peoples of the world, it must be prosperous—and all its people must share in that prosperity.

To that end let us now take stock of our position.

What are the causes? I shall attempt to name three, which, in my opinion, are basic:

1. Both labor and management feel that they must cushion themselves for the shock of the reconversion period and the necessary adjustments coincident therewith, which in the opinion of each, will offer the greatest security.

In these adjustments to be made by each, lies the danger of choosing an expedient rather than a well-chosen long-time program with the public interest of paramount consideration.

2. The second cause I name is fear. It may well be the primary cause. Management fears a strong labor movement, and it fears the ravages of unrestrained and cut-throat competition.

Labor fears unemployment, loss in standard of living, weakening of its protection in bargaining, and threatening of its right to withhold its labor, and economic depression.

3. The third cause of the present unrest is that *labor knows* more now than it has ever known before about what is going on in the country.

If we are to win the peace, there must be now and then a will to unity. Let it start as between labor and managements.

We must cultivate a full and deep and an intelligent interest in affairs beyond the workshop, refinery, or union hall. The town, the county, the state, the nation, the whole of the world are now our zones of interest, and the portion farthest away is as demanding of our best interest as that nearest us. We no longer may live unto ourselves.

Enlightened members of trade unions, who have for so long been engaged in the harsh struggle to establish the right to organize and bargain collectively, will wish to put their own houses in order.

The enlightened employer will give constant and serious thought to labor relations and to the associated problems of unionization, collective bargaining, the closed shop, labor participation in management, and unemployment.

There are countless instances of very fine labor relations between employers and employees, where a mutually arrived at and mutually honored contract exists and which has established the common-sense procedure of collective bargaining as a substitute for strikes on the part of labor and exploitation on the part of management.

Labor and management alike must develop a statesmanship and a public interest which will lead both groups to be intolerant of incompetents and self-interested constituents in their respective ranks.

The solution of the problems between management and labor is not hopeless. In my years of experience in dealing with both groups, I have come to know of the basic decency of each. Most of their quarrels are settled amicably, and in most cases they do learn to live in harmony.

Upon labor and management rests very much the survival of democracy and the democratic process for the country as a whole and for the world in this postwar era of reconstruction.

We want, I am sure, to plan for plenty rather than poverty, for peace rather than war, and for justice and decency rather than social, political, economic, and moral chaos.

Now what should be the role of the minister in the accomplishment of these ends? Can he lead his people to a Christian interest in the accomplishment of these ends and not break with them? The answer is yes!

But how?

First of all and always first is the matter of personal sincerity and unimpeachable personal integrity.

Second, and inseparable from the first, is intellectual honesty.

Third, a deep and spiritual belief in the worth of the individual and an abiding faith in the improvability of man.

Fourth, an acceptance of the idea that democracy is the connecting link between Christianity and our secular activities; that democracy and Christianity are inseparably intertwined; and if our land is without democracy, it is without Christianity, and without Christianity there is no democracy.

Fifth, an ever and untiring, sincere, honest, and courageous effort to appreciate and understand conflicting viewpoints; and sincerely, honestly, and courageously endeavor to find a medium of reconciliation and a common interest, out of which may be found a harmony and a mode whereby the parties may in tolerance live together, and together solve their differences.

A sincere and honest interpretation of Christianity and its application to the world in which we live will win support and not cause a break among one's people.

My emphasis must be upon the role of

the minister in the area of industrial relations. Please note that I do not say "industrial conflict." I am not ignoring that "conflict" exists. I prefer to think of the area as a relationship with all of its better meaning of cooperation and understanding —for it can be just that.

And here I tell a story in point. It is a story of a Christian minister who led his people forward to a Christian concept of human relations but did not break with them.

A few years ago a certain labor union was looking for someone to be its representative in a dispute with the management of a large corporation. The union wanted someone outside its own ranks, some man with a reputation for fairness.

A union official came to Dr. J. J. Scherer, pastor of the First Lutheran Church of Richmond, Virginia, and president of the Virginia Synod. "Dr. Scherer, we want you to represent our union," the labor leader said. "I'm not interested in your union," Dr. Scherer replied. "I am greatly interested in the people who are in your union. But I cannot represent you as an organization."

Soon afterward an official of the corporation involved in the dispute came to ask Dr. Scherer to represent the company. He got the same reply. Dr. Scherer was not interested in the corporation, but only in the welfare of the people in it. He would not take the side of either party in the dispute.

Then the union and the corporation agreed to ask Dr. Scherer to represent both sides. "Are you willing to try to approach your problem from a positive Christian point of view?" asked Dr. Scherer. The men said they were willing to try. So union official, corporation executive and Christian pastor went to work. They soon had the difficulty in hand and adjusted.

When the case was settled, both sides expressed their surprise regarding the help which Christianity can offer in solving their problems. "Only through Christ can we be purged of the sin of selfishness, and establish a real brotherhood of peoples and of nations," asserted Dr. Scherer.

Since 1943 Dr. Scherer has had many opportunities to help men find the Christian answer to problems of labor and management. Each of the regional War Labor Boards in the United States was composed of representatives of three groups: labor unions, company management, and the public. Dr. Scherer has been one of the public members, first of War Labor Board No. 3 and then of WLB No. 4. Other ministers have so served.

These ministers do not deal with labor disputes as church officials but as Christian citizens. They believe they can help others to realize that the Christian gospel provides the only satisfactory solution of problems which arise wherever people live and work together.

Questions of wages, hours, and conditions of employment are often very complicated. The natural thing is for employers and laborers to fight each other on these questions, to get the best bargain they can for themselves. But the Christian way is to begin with the knowledge that we are all children of God. Through our Lord Jesus, God has shown his infinite love for all of us. We must learn to respect one another, and live together in love.

The church does not take the side of either labor or management. But it is not neutral in the sense that it does not care what happens to these groups in their dealings with each other. It tries with all its strength to teach people to believe in Jesus as the world's only Saviour, and tries to convince the world that the spirit of Christ-like love is the only spirit in which we can solve the problems of any of our human relations.

Our churches have many decent businessmen in them who no doubt would and do appreciate a minister who from the pulpit will lead them to full consciousness of their Christian relationship to their family, their employees, their community, nation, and world, and a minister who in private could offer them Christian counsel for the solution of their problems growing out of these relationships.

The church must and the ministry likewise must recognize that its service is not to the businessman alone. There are 14,555,000 in the labor movement. With their families they number approximately 50,000,000 of our population. The leadership of the labor movement is for the most part in the churches. Slightly more than half of the trade union leaders are Protestant, 35% are Catholic, slightly more than 4% are Jewish and only 10% have no religious affiliation.

This group cannot be ignored nor be ill considered by the church, and to be friendly with it is not to break with neutrality, but the fulfillment of a divine neutrality that sees the good—that sees the man whatsoever may be his status.

The Catholic Church and its clergy in the United States, for the moment, has outstripped the Protestant in gaining favor and prestige among the working masses and their leadership. In gaining this respect it has lost none of that held for it by its business constituency. Here may be a lesson!

No one, no group may be omitted from the Christian minister's interest nor from that of the Christian layman. The Master meant all of the people when he said "that they may have life and life more abundant."

Our Neighbors

ONE of the "things to do" on our list before leaving America was to write about our neighbors in Africa, the Johnstons. Since we have returned to Africa the memory of the Johnstons comes to us more clearly, so that writing of this memory becomes first on our list.

A good neighbor is fine to have under any circumstance. But out here in Central Africa where the number of friends from America is very much limited, to have a good friend and neighbor is a most precious possession. It is after living with Mr. and Mrs. Johnston as our next door neighbors for about three years that we fully realized the meaning of our friendship we shared with them. I regret that we did not say and write more of this friendship while Mrs. Johnston was still with us. If this word will be of comfort to Mr. Johnston, we will be glad.

It was when we arrived at Wema that we were first welcomed by the Johnstons. In fact, we soon learned that we were welcome to make their home ours until we were completely ready to go to housekeeping in our own home. With all respect to our women missionaries in Congo, it can be said that Mrs. Johnston was famous as one of the best cooks. She always had a good supply of home-canned foods with the best relishes and jellies. Her salads were fine and cakes among the best. These, combined with the warm welcome in their home, made a combination never to be forgotten.

The hospitality of the Johnstons' home was not limited to those times when cordiality is ordinarily expressed. Help was willingly offered at any time. Once when Howard was away for medical work on a plantation, Marjorie discovered the driver ants had come into the house. There was nothing to do but get out. So, first,

Mr. and Mrs. Johnston in their Wema home

the baby was hurriedly taken over and put into bed with Mrs. Johnston inside the mosquito net. Billy was brought over and put into bed with Mr. Johnston. The cat was not forgotten and was next to be evacuated. Then both Mr. and Mrs. Johnston gladly left their beds and improvised others so that the children and Dr. Marjorie might have a comfortable night.

Mr. Johnston who was unusually good at fixing up things, a valuable attribute in Congo, was always glad to help us in keeping things in good repair. This meant a great deal to new folks adjusting to life in a strange land.

After three years of this close relationship on the field, we felt that we truly did have fine neighbors. The Johnstons came home to retire while we were home on furlough. Mrs. Johnston did not live long after their return from Congo. As we walk up the path to Wema, when we arrive there we will be at home, but home will not be the same without our neighbors, the Johnstons.

—MARJORIE AND HOWARD HORNER.
Leopoldville, Belgian Congo.

The Currimao Conference

By PAUL D. KENNEDY*

THE annual young people's conference met April 29 to May 6 at the conference grounds on Currimao Bay on the northwest coast of Luzon, Philippine Islands, facing the China Sea. The grounds are at a juncture of coral rocks and a gently sloping, curved, sandy beach. Two Japanese boats were washed onto the coral beach about an eighth of a mile away; some of our curious lads went through the boats; they reported plenty of rusty capsules (shells). Thus we held our Morning Watch and Vesper Hour within sight of recent tragedy. Our camp gong was a suspended aerial bomb shell which the children used between times for a swing.

Vesper Services

The seaside vespers were like Galilean scenes with real fishermen coming home across the bay in their sailboats, women carrying baskets and jars on their heads, and the sun making masterpieces from moment to moment. Then as the light faded away, the North Star and the Dipper appeared in the North, and the Southern Cross leaped out of the southern darkness in all its sparkling beauty.

Each night after vespers an evangelistic service with singing was held by the sea. I counted seventy-five barrio people squatting about, holding big-eyed children who had never seen or heard anything like this. Friday night the conference presented an elaborate costume cantata, "Queen Esther," climaxed with the singing of the Hallelujah Chorus. During the conference the youth choir of Laoag sang "The Holy City," "For God So Loved the World," "The Lord's Prayer," "My God and I," and many other anthems.

Two chaplains attended some of the sessions, and two missionaries were present. Chaplain Oran Bollinger, of California, who helped to rebuild the Paco Church in Manila, came all the way from Manila to attend the conference.

*Missionary under The United Christian Missionary Society.

Classes

The youth eagerly flocked to the classes and perched on bamboo seats. "Life Work," "Christian Courtship and Marriage," "Opportunities for Full-time Christian Service," and the theme of "Christian Democracy in a Free Philippines" were subjects of deep interest.

Baptism in the Sea

On the last morning of the conference we brought leaves and flowers and laid them in the form of a cross on the white sand. The pastor and eleven candidates, all dressed in white, walked out into the sea, faced about, and the pastor baptized them one by one as the waves softly splashed the shore. Then in formation they came marching in to shore, singing, "I Will Make You Fishers of Men If You Follow Me."

In the Friendship Circle, one Filipino leader expressed his development in the conference when he said, "First I came to see; then I came to think; now I come to thank God for the beauty of nature, the opportunity of love and life and service."

The songbooks were contributed by the chaplains. There were no notebooks nor pencils nor canteens, but plenty of rice, and singing, swimming, and fellowship.

Conferees and Visitors

Over 200 people were on the grounds during the week, about 120 of them in the youth classification. Twelve of the first forty conferees were here with their older children. The conference is growing more and more like an old-fashioned church camp in the U. S. A. Fortunately, the papers for the purchase of the land were signed the morning war broke out in 1941. Plans are made for permanent improvements during the coming years, but great things can happen in even simple surroundings. Eleven young people were baptized; and there were sixteen volunteers for full-time Christian service. Currimao Conference is counting for Christ's world kingdom.

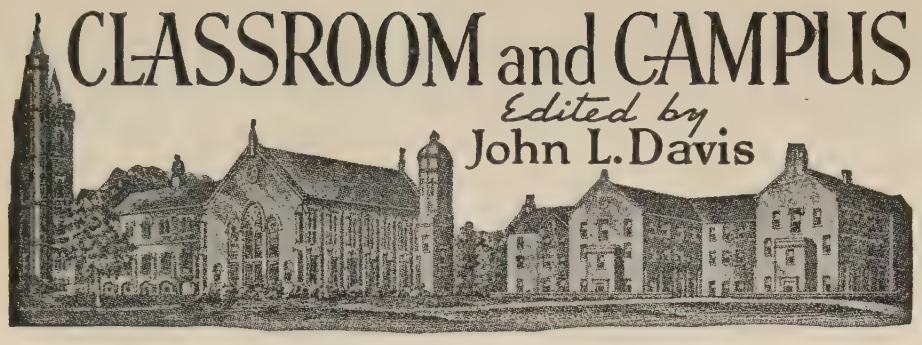
Silvester Morales (left), leading layman of the Ilocano country and a graduate of Chapman College, Los Angeles, California, with Chaplain Oran Bollinger of California

Included among the visitors at the conference were Paul Dotson, Presbyterian missionary assigned to work with all Island youth programs; Chaplain Oran Bollinger of Manila, Miss Lucile Esbenshade, new United Brethren missionary, three pastors, three Bible women, twenty-five La Union delegates, and Chaplain Stupka from Laoag Air Base, and seven soldiers.

Some of the unusual scenes at conference include: Family and group camping tents or sun shelters; two boys from Vigan and their own bamboo beds near their three cooking rocks; the students out in the sea catching fresh fish and small octopus for extra food; the children of the older conferees making castles in the sand; the Sunday morning watch; seven American soldiers, a chaplain and myself getting beaten by a score of 27 to 8 by the All-Filipino softball team!

Vesper service at the 1946 Currimao Conference

WORLD CALL



Eureka, College
Eureka, Illinois

DEGREES were granted to 16 seniors at the annual graduation exercises in the Open Air Theatre on Monday evening, June 3. President Kenneth Bowen, College of the Bible, gave the address.

Joseph A. Serena, a graduate of the college, gave the sermon at the baccalaureate service. Mr. Serena has been president of four colleges—Keuka, William Woods, Southeast Missouri State Teachers, Bethany—and has served on the staff of the Board of Church Extension.

The commencement season included a service Sunday evening in memory of the college alumni who gave their lives in World War II.

Miss Hazel Verry has joined the college staff to do work in alumni relations. Miss Verry was in Y. W. C. A. work in Japan from 1918 to 1936, and more recently at Green Bay, Wisconsin. She will teach courses in oriental history.

More than $20,000 has been subscribed by residents of the Eureka community to a fund for the improvement of the college. One of the major objectives of this fund is to provide for moving the college library to Burgess Hall where it will have more ample quarters.

Transylvania College
Lexington, Kentucky

Dr. Charles Allan Thomas, vice-president and technical director of the Monsanto Chemical Company, who had a large part in the development of the atomic bomb, was the commencement speaker on June 10. Dr. Thomas was graduated from Transylvania in 1920. He now makes his headquarters in St. Louis, Missouri.

He was one of eight scientists presented with the Medal of Merit by Secretary of War Patterson for "scientific distinction in connection with the development of the greatest military weapon of all times—the atomic bomb."

"Transylvania the Pioneer" was the theme for celebration of Transylvania Day, the most elaborate day planned at Transylvania College since the beginning of the war. A parade with floats entered by various campus organizations was the opening feature. As a portion of Saturday night's pageant, Governor S. S. Willis crowned Miss Transylvania and proclaimed Mr. Pioneer—Miss Joy McCollum, Erlanger, and Don Wight, Elkhart, Indiana, respectively. After the pageant a reception and ball was held at Hamilton Hall.

Illinois Disciples Foundation
Champaign, Illinois

Students made the presentation for Illinois Disciples' Foundation in each of the five down-state district conventions this year. To each went a team of two—one man and one woman. In classification they ranged from freshmen to graduate student working on a Ph.D. Of the five men, two are planning for the ministry. Of the four girls, three were honor students, one recently elected to Torch. One of the four women has had radio experience. Four of the men are war veterans. The fifth made his contribution as a chemist at Oak Ridge.

Maintaining his record of the years, Dr. Fisher attended all of these gatherings.

Student pastor, Norma C. Brown, was one of the principal speakers at the National Council on the New Approach to the Alcohol Problem, held in Chicago, April 23-26, under the auspices of the National Temperance Council.

April 28, Raymond McCallister, Webster Groves, Missouri, was Bondurant Lecturer at Champaign-Urbana, appearing in the University Church pulpit in the morning and at the Annual Spring Banquet of the Illinois Disciples Foundation in the evening.

William Woods College
Fulton, Missouri

President Harlie L. Smith was a special guest and speaker at the annual state convention of the Christian churches of Florida, St. Petersburg, Florida, May 14-15-16.

Commencement was held on Monday, June 3, and the speaker was John L. Bracken, for 23 years the superintendent of the Board of Education, Clayton, Missouri. He spoke on "Future Imperative." Degrees were awarded to 103 seniors.

Baccalaureate services were held in the First Christian church at Fulton on June 2. President Smith delivered the sermon.

Commencement week featured the traditional ivy chain procession, a glee club concert and an alumnae-senior banquet. The annual spring horse show was held before a large crowd on Friday, May 31. A foursome rode in exhibition and there was a costume class.

Construction on the new, fireproof $100,000 dormitory is going according to schedule. It will house 48 students in suites with private baths. In the basement there will be a grill, soda fountain, booths and tables.

William Woods has been or will be host to the following conference assemblies: the Presbyterian Youth Conference, June 17-22; the Presbyterian Women's Conference, June 24 to 29; the Evangelical Senior Camp, July 3 to 10; the Evangelical leadership training school, July 12 to 18; the Missouri Girls State, July 21 to 28.

Drury School of Religion
Springfield, Missouri

Ocie Griffith is supplying in Hickory County during the month of May as A. T. Mahaney has taken the pastorate at Republic.

Paul Downs has accepted the pastorate at the church at Nixa after a number of years in the Navy. Paul expects to resume work at Drury this fall.

Jane Michael, daughter of Mr. and Mrs. Michael of Ada, Oklahoma, (former pastor of Central Church) gave her Junior Voice Recital, April 29, at Clara Thompson Hall. Jane was recently chosen as a member of Skiff, an honorary woman's society.

Roy Fields, Jr., has recently received his discharge from the Army. He is the son of Mr. and Mrs. Roy Fields. He expects to be in Drury this fall.

Dr. Findley is undergoing treatment at Burge Hospital for a severe eye infection.

Texas Christian University
Fort Worth, Texas

Charles Jones, Jr., Independence, Mo., has been elected president of the Brite College of the Bible Club for 1946-47. Other new officers include Ralph Palmer, Ventura, Calif., first vice-president; Thurman Boswell, Grand Prairie, second vice-president; and Miss Kathryn Taylor, Texarkana, secretary-treasurer.

Miss Jenny Lind Porter, junior from Fort Worth, was named by Governor Stevenson to represent Texas at the Memorial Tree Planting Ceremony in Washington, D. C., May 30. She was named for her "integrity and high scholastic record." Miss Porter, holder for two years of the Dallas exes' "Creative Writing Scholarship," has had her poetry published in several magazines.

Ben Hearn, Jr., son of Ben Hearn, Sr., A.B., T.C.U. '20, minister of the First Christian Church of Jacksonville, Tex., won the 32nd annual Gough Oratorical Contest. "Self Discipline" was the title of the first-place oration.

The "Y" conducted a week's drive in late May for the aid of the war-ravaged countries of Europe.

Solicitation for the $3,000,000 building fund has just started as this is written. First gift announced was for $200,000, from Tom J. Brown of Fort Worth.

"A Ministry to Match This Moment" was the theme of the annual "Spring Retreat" of the Brite College of the Bible Club. Four Fort Worth ministers and one

from out of town were speakers.

Shakespeare's "Twelfth Night" was presented by the Fallis Players as their major spring production, under the direction of Dr. Walter Volbach.

Vardaman Cockrell, A.B. '37, has assumed the duties of assistant registrar. He is the son of the late Dr. E. R. Cockrell and Mrs. Cockrell, both former faculty members at T. C. U. Dr. Cockrell also served as president of William Woods College.

Mrs. Francis E. Barnes has been elected to head the Ministers' Wives Club, a student group, for 1946-47. Mrs. Cecil Cheverton and Mrs. Ray D. Lindley were named faculty sponsors of the group.

A Creative Writing Scholarship of one hundred and twenty-five dollars a semester for two semesters to be applied on tuition is awarded annually at Texas Christian University by the Dallas T. C. U. Woman's Club to a new student who shows promise as a writer. The scholarship is open to entering students, either freshmen or transfers from other colleges.

Butler University
Indianapolis, Indiana

Primary and secondary school educators of Indiana will receive instruction in the latest developments in their respective fields at six conferences and workshops scheduled for the annual Butler University Summer Session. The conferences, to be held throughout the late spring and summer months, will devote themselves to the general fields of rural education, social studies, elementary education, exceptional children, classroom techniques, and techniques of guidance.

Appointment of three Butler faculty members to posts and honors outside the university was announced recently by President M. O. Ross. Dr. P. M. Bail, Dean, College of Education, and Director of the University College, was elected president of the Butler chapter of Phi Kappa Phi, national scholastic honorary society. Other officers selected for the coming year include Dr. Merwyn G. Bridenstine, assistant dean, College of Business Administration, vice-president; Miss Faye Cantrall, assistant librarian, secretary; Mrs. Juna L. Beal, acting head of the mathematics department, treasurer; and Mrs. May S. Iske, zoology and physiology department, journal correspondent. Twenty-seven new members were initiated into the group and received certificates at a recent dinner meeting.

Other faculty members named to positions are Dr. James H. Peeling, acting head of the sociology department, and Dr. Robert I. Mehr, head of the insurance department. Dr. Peeling will serve on the executive committee of the Laura Greely Study Course of the Indiana State Conference on Social Work to be held next November in Indianapolis. Dr. Mehr has been appointed acting associate professor of insurance in the Graduate Summer School of Stanford University, Stanford, Calif. He will teach life insurance and fire insurance in the Stanford summer school, and will return to Butler next fall.

Dr. Frederick L. Hovde, president of Purdue University spoke at the 91st annual commencement exercises in the fieldhouse, June 10, where more than 200 undergraduates and graduates received degrees. The baccalaureate address was given by P. H. Welshimer, First Christian Church, Canton, Ohio.

President Ross has announced the appointment of Robert Dietz, Butler graduate, to the position of assistant basketball coach and tennis coach. Mr. Dietz will take over his duties with the start of the 1946 fall semester, as will Philip B. Reisler, 1940 graduate of Butler, who has been named swimming coach for the coming year. Mr. Reisler will teach elementary and advance swimming and conduct an intra-mural swimming program including a water polo league. His appointment fills a vacancy that has existed since 1936. Dr. Ross also announced the return of James Morris, trainer and equipment manager, to the athletic department staff. Mr. Morris, who served as student trainer previous to his graduation in 1937, remained at that post until he went into the Army in March, 1941.

College of the Bible
Lexington, Kentucky

Dr. Stephen J. Corey, president emeritus of The College of the Bible, so well known and beloved by the Disciples of Christ everywhere, was forced to undergo a very severe abdominal operation from which he made a remarkably successful recovery. The first Sunday of June was the fiftieth anniversary of the delivery of his first sermon, in Humboldt, Nebraska.

What makes this especially significant is that it was the beginning of such a long, useful and world-wide service of the Christian Church and also to God and his fellow-man.

Dr. Corey was born at Rolla, Mo., April 29, 1873. He graduated with the degree of Bachelor of Arts from the University of Nebraska in 1898 and from Rochester Theological Seminary (now Colgate-Rochester Divinity School) in 1901. In 1914 he received the degree of LL.D. from Transylvania College; the D.D. from Culver-Stockton College, in 1934.

His outstanding services were as Secretary of the New York Christian Missionary Society 1903-1905; the Foreign Christian Missionary Society 1905-1920; the United Christian Missionary Society 1920-1938. He became president of The College of the Bible in 1938. In 1945 he was made president emeritus.

During Dr. Corey's presidency, The College of the Bible became accredited by the American Association of Theological Schools, the Quarter System was inaugurated, and plans were established for Sabbatical Leaves, Pensions and Retirements. The Seventy-Fifth Anniversary of The College of the Bible was successfully observed, the staff was enlarged, the income for current expenses as well as the endowment of the school was materially increased.

The Drake University College of the Bible, Des Moines, Iowa, held a Ministerial Recruitment Day for juniors and seniors in the Drake area on May 3-4, 1946. The pastors were asked to select the young people who would attend, and whenever possible to accompany them. In spite of the terrible rain and cold, 40 students came to the campus. The cause of the ministry was presented in an objective and challenging manner. The greater part of the program of presentation was taken by Drake students. Pictured below are the students and pastors who attended the Ministerial Recruitment Day program.

WORLD CALL

A Project in Educational Evangelism

By W. G. MOSELEY*

"WE MUST do something about our leadership training program at Olympia," said one of the leaders to the state director of religious education at convention. The director met with the committee on Christian education of the Olympia, Washington, Christian Church. For over eighteen years this church had participated in Leadership Training Schools and classes. Now it was decided to launch forth on something different. All the leaders of the church—elders, deacons, deaconesses, teachers, youth advisers, women's leaders, men's leaders, children's leaders—were asked to share in a week's "School of Christian Living." Discussion and/or informal research groups were set up for church officers, children's workers, youth leaders, and for personal religious living.

Out of this week of sharing came a very real conviction that something must be done to reach the entire membership of the church and to interest others in the values of Christian living. Thus it came to pass that a group of Olympia leaders invited the leaders from other churches—Sumner, Port Orchard, Elma, Centralia, Chehalis, and First Church, Tacoma—to share with them in planning a program to enlist new members and re-enlist an active interest of all members in the program of the church. Thus six churches finally, after some months of conversation and planning, launched forth on what they called "Our Adventure: An Experiment in Vital Christian Living."

The aims of "Our Adventure" were: To reach all the resident members of the local church and to seek to enlist their interest in the church program; to reach as many friends of the church as possible that they may discover the value of the gospel in their lives; to share in the planning and promoting of the local church program with all leaders and members of the local church and their friends; to bring the "lab school" experience to all teachers and leaders of the children and youth of the local church; to explore together the responsibilities of church officers and leaders; to become acquainted with latest methods in meeting needs of all our leaders and members; to develop an appreciation of Christian fellowship, Christian worship, and Christian living.

To carry out these aims, a program was planned that could be adapted by each church to meet its own particular situation. It was planned that a team visit each church one day a week for six weeks. The first week was to be known as a setup week, and the other five weeks were for program. A children's worker, a youth leader, a general church leader, and a speaker made up the team. In some instances others were added, and at times only three were on the team; but on the whole there were four on the team. The speakers were: Dr. Ross Griffeth of Northwest Christian College; the late Ray E. Dew of Longview; O. A. Cooper of Vancouver; C. M. Ridenour of Queen Anne, Seattle; Burton Brown of Sumner (now of University Church, Seattle); Earl H. Van Doren of Centralia; Rex Dallas, State Evangelist; and Claude Lorimer. The other team members were: Mrs. Merle Moore, Seattle, Children's worker; Esper D. Canady, Port Orchard, and Mrs. Rex Dallas, Wenatchee, as youth leaders; and W. G. Moseley, state director of religious education as team leader and general church program leader.

Children's work teachers, leaders, and superintendents with the children came to the church in the afternoon following their school hours. Here the regular church school program was planned under the guidance of Mrs. Moore. Later the leaders met with Mrs. Moore to plan for the following week's work. A similar procedure was followed with youth and their leaders under the guidance of Mrs. Rex Dallas and E. D. Canady.

A fellowship hour was planned to precede and include a dinner period from five to seven in the evening. Recreation, moving pictures, a sing fest, and general good fun were enjoyed at this time.

Forum sessions were planned to follow the dinner hour for the general church group. At this time children's workers, youth advisers, and church officers held general planning meetings. At eight o'clock each evening a worship and evangelistic service was the climax of the day.

Some of the direct outcomes of our adventure: A genuine interest and fellowship grew between the churches sharing in the project; the age-level program of each church was given a decided boost; a concern for stimulating an active interest of all resident members was in evidence with some of the churches making plans to reach every member regularly in a personal manner; one church planned for and called a director of religious education; all agreed that the experiment was worthy of further study and planning with the thought of having another "six-week program" in the fall of 1946.

*Director of Religious Education, Washington-North Idaho.

Rural Evangelism in Jamaica

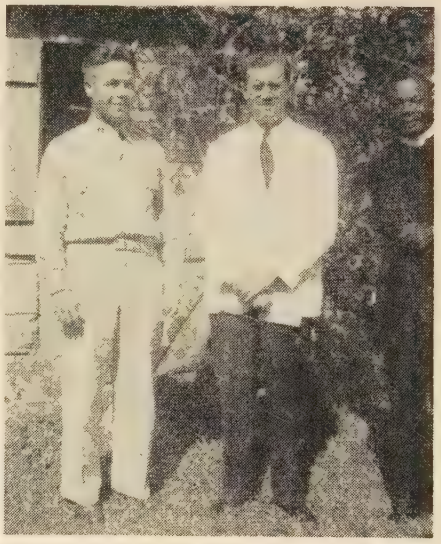
THE Allan missionary family has just had its second anniversary in Jamaica. The children have developed tremendously since coming out here. Plenty of fresh air, fresh milk and fresh mischief seem to be good for them!

Our secondary school began on January 7 with five students. It opened "officially" on January 16 with seven students. A host of supporters and well-wishers came to be with us. Now we have eleven students. None of these young people would have had the opportunity of high school had it not been for the starting of our school.

We have had several more river baptisms. We wish all our friends might come with us, meet the congregation and candidates before daybreak, sing and pray until sunrise, then sing our way to the river, gathering a crowd as we go. Four, five, or a dozen candidates, and hundreds of witnesses form the river service, as one by one the converts put on their Lord in baptism. Then back up the hill we climb for the communion service which always follows. The climb up from the river is a 45 degree grade and a mile long.

Our local Co-operative Savings Club, which we helped to organize, now has 33 members. In a few months we have saved over U. S. $120 and are ready to begin our "buying club," which will furnish soap and sugar and the like to members. We buy at wholesale prices and sell at current retail prices. The profits go into extra buying capital for the club. We have seven such co-ops in church communities of ours over the island.

As you folk in the States come up to your provincial, state and international conventions, we are planning for three such gatherings here. The Christian Endeavor Convention, our own Island Convention, and our Young People's Conference are planned for July and August. We wish we could join you at Columbus, but this will have to wait another year or two. At all events we will be there in spirit, and pray that God may bless and guide the brotherhood through this important meeting.



Chaplain Al Jones of Texas, Archie Allan and James Davis, a Presbyterian minister of Port Maria

Let us gather in the Upper Room until we be endued with "power from on high," that we may go out into the "market places" of our world and preach peace—and get it. Let us pray more, grow more, and share more with our starving world. Above all, let us share more of the love of God in Christ Jesus with those who have not known it.

—RUTH AND ARCHIE ALLAN.
Jamaica.

When Nurses Get Together

By RUTH MAY HARNER*

THE Board of Examiners arrived in Bilaspur for their two-day meeting, Monday and Tuesday. By Tuesday noon we had to be ready for the Nurses' Auxiliary Conference. Finally we had more than seventy nurses enrolled from all over the central India provinces, the largest conference yet held. The organization is auxiliary to the Christian Medical Association of India so that all of the delegates are Christians.

We had the responsibility of planning the program, setting up tents with lights, water, etc., as well as getting the meals. Believe me, there was plenty to do! But the thing that pleased us missionaries most was the way the seven students we had here in the postgraduate course helped, almost immeasurably. It was a sort of "final exam" for them and they really passed with flying colors. One of the girls, at the last minute, was asked to act as president since the elected president was unable to come. She was poised and self-confident, and did very well.

The graduate student nurses took charge of the first evening's entertainment, planned and directed all the games. They played outside in bright moonlight, and then in the meeting tent. Miss Elliot then showed some movies which she had taken in various parts of the world.

The really official meetings began on Wednesday. Our pastor, Bhaiya Lal Gulal, led the devotions first of all as the group sat on rugs outside on the lawn. The general theme of the conference was on nursing organizations and the part they can play in increasing nursing service in India. We also stressed the part we as Christian nurses should take in the organizations.

Ruth Mitchell gave a report on the meeting of the C. M. A. I. and National Nurses' Auxiliary meeting held in Nagpur in November. In the afternoon the visiting nurses were shown around the hospital by the postgraduates, and then each of them reported on one of the courses they have had during their four months here. As a part of the report on the recreation class, we put on a marionette show—demonstrating how such shows can be used in health education. We had done it once before for the patients at the hospital and were really amazed at their interest. The little children just loved it—went up close to the little stage and stared. And even the adults listened and laughed at the right places. The scene was the center of an Indian village, with a painted well and street of houses painted on the backdrop. One doll was an Indian doctor; various villagers had conversations, mostly impromptu, with him about tuberculosis, malaria, etc. They sang songs and did exercises, and really made quite a hit. I was rather amazed myself at how natural the marionettes looked from out in front.

*Missionary nurse at Bilaspur, India, in her first term of service. She is the daughter of missionary parents and was born in India.

At six o'clock on Wednesday we were at the church for the graduating exercises of the graduate students and one of our nursing classes as well. It was the first elaborate program since the war began. Miss Florence Taylor from Vellore gave the address. The Civil Surgeon presented the diplomas. We had a candlelighting service, before which I gave my first speech in Hindi—a very short one!—telling a little about Florence Nightingale and why we, too, light candles.

The dinner after the program was served to 150 guests, and it was really good. There were big bowls of sweet peas and roses on all the tables. Prizes were presented for the things the nurses had made for the exhibits. There were hygiene posters, posters and charts with explanations on the digestive system, and models for a nasal feeding and for the care of a premature baby. Our school won the first prizes for the last two entries. Fourth-year girls made a very good model for the premature baby because they had just been taking care of Baby Hall!

For Thursday we had planned to spend the day at Kataghat. I remembered driving out there once in the old Model "T" when I was about eleven years old. We got stuck in a stream where there is now a good bridge, and someone shot two crocodiles which rode home on the running board of the car. But I could not have remembered the beauty of the huge lake made by the big dam at Kataghat. Wooded green hills surround it; and the tops of those too tall to be submerged make intriguing islands here and there. They say that on stormy days you can hear the bells of the sunken temples ringing. But there was bright sunshine

A typical scene in India—leading the blind

Nurses at the Jackman Memorial Hospital, Bilaspur. Second row, left, is Miss Ruth Mitchell, and at the right is Miss Alice Clark, missionary nurses for The United Christian Missionary Society

on our picnic day and the varying blues of the water were lovely. On our way back we passed the 2,000-year-old fort—or ruins of it—and went through the village which was once the ruling city of this whole area. There are many sacred "tanks" or reservoirs of water with temples beside them which are almost the only remaining reminder of the great Hindu king who ruled in the days when the fort was intact and the powerful center of the Chatisgarh, or "Country of Thirty-six Forts."

We visited a maternity and child welfare center and a military hospital before we reached Bilaspur just in time for visitors to catch their trains. The election of officers resulted in four of the postgraduate students in our nurses' school being elected to various positions. In fact, the Board was so impressed that they have voted to make the course an annual one and have asked to have it here again, with Ruth Mitchell as the supervisor, and extending the course to six months in 1946. This year's students will need to come for two more months to get a full certificate. We are feeling honored and pleased, and a little scared at the added responsibility. We need another nurse to help us if this is to continue.

Candles

I love the age-old candle
With reminiscent glow
Conjuring ancient pictures
From out the long ago.

It speaks of quiet evenings
Of poets, books and love—
Cathedrals dimly lighted
And beauty from above.

A lonely Galilean
Saw in its flickering beam
A symbol of His message. . . .
I love the candle's gleam!

—MAYME GARNER MILLER.

THE literature committee of the Commission for World Council Service has authorized a German translation of the book, *Religious Liberty—An Inquiry* by Searle Bates, missionary to China and vice-president of the University of Nanking. The committee is planning translations for all major languages of the world.

Mrs. John L. H. Fuller, Indianapolis, was elected president of the League of Women Voters of Indiana at the convention at Lake Wawasee, May 16. She is the daughter of the late Samuel Ashby, formerly president of the Pension Fund. Her husband is treasurer of Unified Promotion.

Dr. Ada McNeill Gordon, retired missionary to India, died May 1 at Bangalore, South India. She went to India in September, 1898, as the living link of her home church, Central Church of Christ, Des Moines, Ia. She was graduated with the M.D. degree from Drake University in 1897, and studied at the Drake Bible College for two years. She also studied at the University of Chicago. She was married to W. E. Gordon, June 21, 1909, who survives with two foster children: Wilfred, a businessman in Canada, and Miss Margaret Gordon, a nurse in India. Dr. Gordon was 76 years old.

Dr. Gordon

Roy C. Jacobs, state secretary for eight years for the Inland Empire in the state of Washington, has had to retire from the ministry because of ill health. He will reside on Route 2, Chehalis, Wash. Mr. Jacobs also served as a field secretary of the former Spokane University, from which he and Mrs. Jacobs and two of their sons were graduated.

Several weeks ago Stephen J. Corey, president-emeritus of The College of the Bible, Lexington, Ky., and former president of The United Christian Missionary Society, underwent a severe abdominal operation. The operation had to be performed in two stages so the second phase was successfully completed early in May at a Lexington hospital. He is making a satisfactory recovery. June 2 was the fiftieth anniversary of the delivery of Dr. Corey's first sermon at Humboldt, Neb.

Scribner McCoy, son of Mr. and Mrs. R. D. McCoy, retired missionaries to India, who now reside near Gerlaw, Ill., was a visitor at Missions Building, Indianapolis, May 22. Young Mr. McCoy has just been released from the U. S. Navy.

Missionary Register

Arriving from the Field:

Mr. and Mrs. Kenneth Potee, India, S.S. "Marine Angel" (transport) leave Calcutta June 17.

Peter Solomon, Indian evangelist, probably sailing with Potees; will enter Phillips University, Enid, Okla.

Miss Ruth Leslie, Mexico, July 13.

Mr. and Mrs. Fred Rowe, Belgian Congo, Pan-American Airways, Leopoldville, July 29.

Mr. and Mrs. C. Manly Morton, Puerto Rico, Pan-American Airways, San Juan to Miami, Aug. 27.

Departing for the Field:

Mr. and Mrs. H. C. Hobgood and Christopher, Belgian Congo, Pan-American Airways New York to Leopoldville, June 12.

Edwin Marx and Miss Pauline Starn, China, SS. "General Meigs," American President Lines, San Francisco to Shanghai, June 13.

Mr. and Mrs. Howard Holroyd, and Mr. and Mrs. F. J. Huegel, Mexico, July 1.

Mr. and Mrs. Garland Farmer, Puerto Rico, Pan-American Airways, Miami to San Juan, July 20.

Mr. and Mrs. Allin Sharp, Colombia and Paraguay, Pan-American Airways, Flight 459, Miami, Aug. 12.

Arrived on the Field:

Miss Wenona Wilkinson, Shanghai, May 15.

Dr. Douglas Corpron, Shanghai, May 15; proceeded to Hofei.

Mrs. Virginia Clarke and Miss Ruth Musgrave, Capetown, South Africa, May 15, en route to the Belgian Congo.

Drs. Howard and Marjorie Horner and Misses Georgia and Martha Bateman, Belgian Congo, Pan-American Airways, Leopoldville, May 18. Left New York May 15.

H. Gray Russell, Belgian Congo, Pan-American Airways, Bolenge, May 25. Left New York May 22.

M. D. Clubb, 80 years old, died in his sleep, after an illness of eight weeks, occasioned by two heart attacks, May 2, at Stillwater, Okla. He had retired from the state secretaryship of Tennessee in 1938 after 15 years in that position and 53 in the ministry. He was superintendent of oriental missions on the Pacific Coast for Disciples in 1915-1921, and before that had served as Southern California state secretary three years. His first wife died in 1940. In 1944 he was married to Mrs. Clara Isabelle Jordan who survives, with a son, Merrel D. Clubb of Stillwater.

Clifford R. Lanman, pastor of West Park Christian Church, Indianapolis, received a radio fellowship for study this summer at Northwestern University. He has charge of the daily devotional broadcast of the Indianapolis Church Federation over Station WIBC.

Npoku Anoka, pastor of the Bolenge church in the Belgian Congo, has sent 1,000 francs from that congregation for the work in China. Churches in the Wema district have also sent $50.00 for the same purpose.

A. A. Allan, missionary to Jamaica, was recently appointed a Justice of the Peace for St. Andrews parish.

During the absence of Miss Mabel Neidermeyer, national director of children's work in the United Society's department of missionary education, in South America, from June 15 to Dec. 1, Mrs. Herald Demaree, of Franklin, Ind., will carry a portion of Miss Niedermeyer's editorial and field responsibilities. Mrs. Demaree is chairman of children's work in Indiana and has written much in the children's field.

Four volunteers for the mission field attended the meeting of the trustees of the United Society on Apr. 30 and May 1. They were: Miss Velma Catherine McGill of Phillips University; Miss Daisy Bell Edgerton, graduate of the Northwestern State College of Louisiana; Charles Clifford Mills of the Butler University School of Religion; and Howard Farmer Huff of Johnson Bible College who will enter Yale Divinity School next autumn.

(*Continued on page* 47.)

Women and World Highways

Phillis Wheatley, Poet—1754-1785*

By VIVIAN CAMPBELL

Imagination! Who can sing thy force?
Or who describe the swiftness of thy course?
* * * *
From star to star the mental optics rove,
Measure the skies, and range the realms above.

AND so it was that Phillis[1] Wheatley spoke of imagination. Born in Senegal, Africa, in 1753 or 4, she was brought to New England on a slave ship in 1761 and sold in the streets of Boston to John Wheatley, a prosperous tailor, to be a personal attendant for his ailing wife, Susannah. He was attracted to the child because of her modest demeanor and pleasing expression.

Phillis had been in the household only a few weeks when it was discovered that she frequently attempted to make letters on the wall with chalk or charcoal. Rather than expressing consternation for marked-up walls, Mrs. Wheatley, astonished and impressed by the child's intelligence, undertook, with her daughter Mary's help, to educate her. Within sixteen months from the time of her arrival, Phillis was able to read fluently the most difficult parts of the Bible.

The ease and rapidity with which this eight-year-old learned, not only to write the English language, but also to use it with elegance and grace, soon resulted in a voluminous correspondence which she carried on with a wide circle of friends. Always poetic in spirit, she wrote her first actual poem at fourteen. The use of correct style showed her familiarity with the best English writers rather than systematic instruction in English composition. She was influenced also by Greek and Latin forms, particularly that of Virgil, the latter style being clearly evident in her "Ode to George Washington."

William C. Nell in *Colored Patriots of the Revolution,* published about the middle of the last century, gives us this insight into Phillis Wheatley's writing habits: "She did not seem to have the power of retaining the creations of her own fancy for a long time in her mind. If, during the vigil of a wakeful night, she amused herself by weaving a tale, she knew nothing of it in the morning—it had vanished in the land of dreams. Her kind mistress indulged her with a light, and in the cold season with a fire in her apartment during the night. The light was placed on a table at her bedside, with writing materials so that, if anything occurred to her after she had retired, she might, without rising or taking cold, secure the swift-winged fancy ere it fled."

Her knowledge of astronomy, geography, ancient history and the classics made her a leading figure among the intellectuals of pre-Revolutionary Boston. When one considers that this was the eighteenth century—a time when very few women even knew how to read intelligently or were interested in anything beyond the daily drudgery of keeping a Colonial household in running order—it is not surprising that Phillis Wheatley was described as "a kind of poet laureate of Boston."

At sixteen she became a member of the Old South Meeting House, where the Reverend Samuel Sewall was rector. She was the first slave to be admitted to the congregation.

Two years later, illness took her to England under the care of Nathaniel Wheatley, son of the family, in the hope that the sea voyage would improve her health. Her reputation had preceded her and she was enthusiastically received and entertained by Lady Huntingdon; George Whitefield, the great evangelist; Lord Dartmouth, after whom Dartmouth College is named; and the Lord Mayor of London. Through it all, she retained her quiet modesty, gentle wit and graciousness.

This portrait of Phillis Wheatley was probably engraved by Scipio Moorehead, an early American painter who lived in Boston. It appeared in the first published volume of her poetry.

The literary merit of Phillis Wheatley's poetry is often hindered by obvious sentimentality. When compared, however, with much of the poetry written in the colonies and even in England at the time, its strength of conviction indicates the high sensitivity that would have made her a creative genius in any century.

That many critics attempt to judge Phillis Wheatley's work simply on its merits as pure poetry, equal to that being written in England at the same time, is unfortunate. For they tend to forget her history—born in Africa, an American who, ten years before, knew no English. What would today's critics say of a contemporary poet, still in her teens, who published her first book of poems? She either would be ignored completely or lauded for her use of form or language or there would be the usual cliché—"this poet holds great promise." Phillis Wheatley's use of the heroic couplet and the style of the Homeric ode should be admired, if only for their structural excellence.

Her poem "On Virtue" is a striking and poignant utterance of an orphan, and the poem "To S. M., a young African Painter on Seeing His Works," was addressed to Scipio Moorehead, who probably engraved the portrait reproduced in this article. Done in 1773, it appeared in her first published volume of poems. The likeness was so exact that Mrs. Wheatley is said to have exclaimed upon seeing it: "See!

(*Continued on page* 41.)

*The first of a series of articles on great American women of various racial backgrounds, to be published during the study of "The Christian and Race." This article is reprinted from *The Woman's Press,* May, 1946, by permission.

[1]Not Phyllis, as it most often appears.

For Adult Missionary Groups

Theme: The Christian and Race

We Look at Ourselves

IN THIS month's study we will be looking at ourselves—we the people of different color who are members of the one human race. We are very much alike in all that is significant, but as we look at ourselves we find many exasperating inequalities that cramp, irritate, or frustrate.

Several years ago a church council in a large American city was sponsoring a performance of *The Passion Play*. The question arose as to the inclusion of Negroes. The recommendation was made that they be allowed to occupy a certain segregated section of seats. An interracially minded Y.W.C.A. secretary took the position that there should be no attendance of the Negro population if there had to be a segregated section. The issue was drawn. The first outcome was the decision not to admit Negroes. Then two voices were raised, or rather two groups spoke with the unanimity of two individuals. The first raised the question of the significance of depriving the Negro group of such a valuable experience, the feeling being that it would be better for the Negroes to attend even though they should occupy segregated seats. The other voice was raised on the same side of the issue but the basis of the appeal was that excluding the Negroes would decrease the sale of tickets. The friend who had been interested in having the Negroes see the play, in telling of the whole episode said: "Money talked. My friends and I prevailed and about forty Negroes saw that great play."

Who Suffers?

In our look at ourselves, one of the things that some of us face is the appalling difference in opportunity. Among those differences is the right to an unhampered opportunity to work. Even semi-skilled and skilled labor are often denied the man of color. Who suffers? All suffer. The professional field often is closed to the person of color. Who suffers? All suffer. Upgrading and the consequent growth to full working stature is often denied to people of color. Who suffers? All suffer. Can we better the situation where we live? Work and growth in skills is an essential to man's happiness, and the opportunity to live up to the level of one's skills is at the very heart of a progressively evolving society.

In education there is a varying pattern in the opportunity offered to people. A true democracy cannot be built out of a people half educated and half ignorant. Sixteen of the states in the U.S.A. make no provision for a Negro to pursue graduate or professional work. Who suffers? All of us suffer. Our country has not too much of strong, well-rounded mind power. We cannot afford to deprive ourselves of the potential intellectual contribution of every living person within our bounds. What is the educational opportunity for all the members of the human race in our state or province? Not many segregated schools for minority students come up to the standards of those for the majority. Are there segregated schools where we live? Let's learn about them.

Housing opportunities vary from state to state, city to city. Ghettos were a part of nineteenth century Europe and aroused our long-range indignation. The term "ghetto" is appearing increasingly in current literature on this side of the Atlantic. Are we and our neighbors shoving minority groups into congested, inferior, unwholesome ghettos? Who owns those ghettos? Why have they grown up? Who profits from them? Who suffers? All of us suffer. We need to get it very much into our thinking: "*Every man's death diminishes me.*" We need to say over and over something even more important: "Every man's lack of opportunity for proper housing, for education, for employment, for every good thing needed for his proper development diminishes me." And say this: "Everything wrong in our society that diminishes the stature of my fellow man diminishes me. My inertia in the face of the inequalities in our society diminishes me further."

The Core of America's Race Problem

There is a ten cent pamphlet, *The Core of America's Race Problem,* edited by Dorothy Height, that can be procured from the Sales Literature Department of The United Christian Missionary Society. It gives in a brief summary an analysis of the phenomenon of segregation in America. Groups will find this pamphlet helpful. It will be convenient particularly for those groups which do not wish to present the play, *Sanctuary Door,* in their regular monthly meeting hour. That will be true of smaller groups who will wish to reserve *Sanctuary Door* for larger and more general meetings.

When we Christian people (of all colors) snap out of our inertia we can usher in a new world. Perhaps an open sanctuary door will be the doorway to that new world. It certainly will be a help. So long as Christian people cannot worship together they will have little to say to the world about racial discrimination. So long as one Christian stands in the way of another's potential leadership, we will have little to say to the world.

These Groups Look at Us

The World Almanac is a very informing annual compendium of knowledge. One finds surprising information recorded there. For instance, year by year it lists the American Mother of the Year. The American Mother is selected annually from nominations sent to the Golden Rule Foundation Mothers' Committee, 60 East 42nd Street, New York City. The list for the years 1935-1945 includes some very notable women, such women as Mrs. Grace Noll Crowell of Dallas, Texas, who has delighted English speaking people with her beautiful verse; Mrs. Charles H. Mayo of Rochester, Minn., whose husband founded the Mayo Clinic; and Mrs. Harper Sibley, the very charming and capable president of the United Council of Church Women.

The award goes to women who have been successful mothers as witnessed to by the character and achievements of their children; women who have in their own personality embodied traits which the whole human race regards as of high significance in mothers; and women who have a sense of social and world relationships that has enlisted them in service for the public good.

Next year's *World Almanac* will carry as the American Mother for 1946 the name of Mrs. Emma Clarissa Clement of Louisville, Ky. Mrs. Clement is the granddaughter of a slave, but she is the mother of seven children all of whom are serving their country and their people with genuine skill and devotion. Mrs. Clement was a worthy partner to her husband in his ministry during his lifetime, and she has been a great social and community worker in her own right.

Mrs. Abbie Clement Jackson of Louisville, Ky., received the good news for her mother with the simple words: "It is a great honor. We are proud."

Worship Services

There is great contrast in the two worship services included in this issue of WORLD CALL. The first was prepared by Miss Dorothy Mitchell who is director of Christian Education at the First Christian Church in Yakima, Washington. With her was working Mrs. Dallas Rice who enlisted the help of Indian girls in the White Swan Mission.

The second service was written by Hai Kwan-teh, the Chinese daughter of Dr. and Mrs. G. L. Hagman who will soon return to their work in the Christian Hospital at Nantungchow, China. Hai Kwan-teh (Barbara Hagman as she is known in America) is a student at Hood College in Frederick, Maryland, where she is very active in the Y.W.C.A.

Find the May Copy of "Negro Digest"

On page 46 in the May issue of *Negro Digest* under the caption "Color Craze" are listed a dozen specific incidents from far separated sections of the country that deserve thoughtful reading and some active Christian concern to make such things less common. On page 36 is a clever quiz entitled "Johnson Jive." There are twelve Negro Johnsons to guess at. How many have significance in the field of missionary education?

As Youth Likes It

AN EDITOR tells what happened the afternoon *Sense and Nonsense About Race** arrived at her establishment. Upon going to the stockroom on some errand, she saw no sign of activity. A look around showed her the Negro boy sitting in a corner reading the new booklet. Further search revealed the young Puerto Rican in another part of the room, lost in *Sense and Nonsense*. Returning to her office she found everything quiet. Her secretary, a Japanese American girl, was deep in the same book.

You will have to expose yourself to this one of the booklets on "The Christian and Race" to know the charm that makes the reader unable to resist turning the next page, then the next, until the print runs out. Forceful, vivid, clear, humorous, novel—these adjectives describe only a few of the characteristics which make the booklet attractive to young people. Its two running mates emphasize different aspects of the race question in an acceptable and effective way. *Seeking to Be Christian in Race Relations** was written by Benjamin E. Mays, Negro president of Morehouse College. *Know—Then Act* is the logical completion for such a study.

Besides the intriguing basic materials on the theme, various aids are of the kind which young people enjoy particularly. There are many fine biographies to furnish material for book reviews, full length books or short sketches. The choice of theme has made it possible to provide a great variety of stories. Articles of a popular nature in magazines and newspapers tempt members of youth groups to bring in current information.

In addition to *We Are All Brothers* and other visual aids now being distributed, new ones have been planned and should be available soon.

Truly this is a study which all youth groups should enjoy for itself as well as for the realization of its importance to them.

Materials of interest to you as you plan the unit on "The Christian and Race" are listed in:

Missionary Education Materials for All Age Groups.*

Missionary Education Suggestions on "The Christian and Race" for the CYF.*

Catalog of Visual Aids.*

*Available from The United Christian Missionary Society, 222 So. Downey Ave., Indianapolis 7, Indiana.

Missions in CYF

Circles and Triangles

Intermediates:

Leaders and young people should begin this study with particular enthusiasm. *Let's Get Together!** the new illustrated booklet with stories, cartoons, and pictures is certain to "hit the spot" with junior high school people. Even though certain stories fit certain sessions, particularly, it is hard to imagine anyone's waiting a month to read the next story. If possible, have a copy of *Let's Get Together!* for each member of the group. For the first program, use "All Have Helped," first session in the leader's Handbook. As in earlier handbooks, worship services fitting closely each discussion are provided.

Seniors:

"I'm All Confused" is the title of the first session suggested on "The Christian and Race" in the Nixon guide.* A great degree of group participation is provided for in all parts of the program. Two of the three study booklets are used as the basis of the discussion: *Seeking to be Christian in Race Relations* and *Sense and Nonsense About Race.* The inspiring worship service suggested in the Nixon guide can be used more effectively if enough copies have been provided that each member may have one. Reprints of the worship programs may be secured.*

Intermediate and senior groups should plan to secure the film strip *We Are All Brothers** for this or the second session.

Sunday Evening Groups

Sunday evening groups which follow the programs in *Fellowship*, the CYF program quarterly, will study the Church in Japan, China, and the Philippines, and the effect of the war on each, as their missionary unit for the summer quarter. If that is the course your group is following, it would be well to supplement the material in the quarterly, necessarily brief, by the use of three recent booklets: *Faith Triumphant in the Philippines,** *The Chinese Church Rides the Storm,** and *Return to Japan.** With this last, use the sound film *We Must Bear Witness.**

The unit on "The Christian and Race" will come to you in the fall *Fellowship.* However, if you are eager to begin that study during the summer, write for *Missionary Education Suggestions on "The Christian and Race" for the CYF.* In it basic materials and supplementary aids are listed and described. Program and action projects are suggested. Worship program materials are included.

Right and Left

Many youth groups have a two- or a three-week interval occasionally and ask for something separate and different for those chinks of time. On many subjects related to missions, a little to the right or a little to the left of the current theme, new pamphlets and booklets appear from time to time. Often one of these will meet the expressed interest of a church school or Sunday evening group.

*There's a Job for You,** by Ruth Ransom, is a study of Christian vocation for high school young people.

On social study and action, three good pamphlets came out of the recent meeting of the Federal Council of Churches.

*The Churches and World Order,** the official statement adopted by the Federal Council of Churches at Columbus, Ohio, March 5-7, 1946. Single copy, 5c; $4 per 100.

*Atomic Warfare and the Christian Faith,** a report of the Calhoun Commission on The Relation of the Church to the War in the Light of the Christian Faith. This is practically a Protestant theology of peace. Single copy 10c; $8 per 100.

*The Church and Race Relations,** official statement adopted by the Federal Council of Churches. Single copy, 5 cents; $4.00 per hundred. Other booklets which might form the basis for study and visual aids for supplementing the material on various subjects will be listed on this page from time to time.

Plan Now for

AUGUST

General: Plan outdoor activities for the group. Hold summer conference echo meeting.

Determine what contribution conferencites may make to the year's program.

Study needs of group for leisure activities.

Have farewell parties for college students.

Prepare for a youth retreat for your entire youth group.

SEPTEMBER

General: Make plans for promoting regular attendance and for securing new members.

If you did not begin the current missionary study in July, begin it this month.

Adopt a definite goal for your group for the Christian World Friendship Fund.

Cooperate in the brotherhood's Church Program Planning Week, beginning the last Sunday in September and extending through the first Sunday in October. Have young people represented on program planning committees of the church. (*Executive.*)

1 Labor Sunday.
2 Labor Day.
8 Go-to-College Sunday.
29 Promotion Day.
29-Oct. 6 Religious Education Week. Church Program Planning Week.

Missionary Worship Service

Theme: Making God's New World

AUGUST

Through Accountability

Call to Worship: Paul said: "Do you not know that you are God's temple and that God's spirit dwells in you? Do your best to present yourself to God as one approved, a workman who has no need to be ashamed."

Hymn: "I Would Be True," (*Christian Worship: A Hymnal,* 361)

Leader: Let us take account of ourselves. First, of our belief in God. God's new world must be built on an unshakeable belief. Listen to this expressive statement of faith from eleven-year-old Jeanette of the Yakima Indian Mission at White Swan, Washington.

Reader: "Just think, God made this world out of the kindness and love in his heart and every day he watches and listens."

Hymn: "O God, Our Help in Ages Past," (*Christian Worship: A Hymnal,* 585)

Leader: Let us take account of our appreciation of and thanksgiving for the world we enjoy. From no other brother could we learn more of nature and the out-of-doors than from our Indian brothers. They were fond of every living creature and of all the beauty about them. Jeanette, a young child, follows in the steps of her ancestors.

Reader: "I think of all the things for which we should give God our thanks: for the flowers in the meadows; for daisies, wild roses, and violets by the brook; for the beautiful sky and for quiet walks. Think of God who made the flowers. He is greater than them all."

Leader: A king said, "The heavens declare the glory of God; and the firmament sheweth his handiwork." And Jesus, himself remarked, "Consider the lilies, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these."

Hymn: "For the Beauty of the Earth," (*Christian Worship: A Hymnal,* 167)

Leader: Let us take account of our attitudes. So often these lead to misunderstanding, particularly between races. Consider the question of time, for instance. Time has meant very little to our Indian neighbors. They have lived so long in the out-of-doors, hunting and fishing. They have not lived by the clock as most of us have.

Reader: Fifteen-year-old Lena of our Indian Mission says: "We must learn to be more prompt and pay more attention to time so that we may be governed by law and order. Our lives must be more orderly."

Leader: Let us take account of our possessions. Our Indian brother may fail us in the matter of minutes and hours but we can learn from him in the matter of possessions. For one thing from him we can learn economy. Eleven-year-old Hazel of White Swan has something to say of that.

Reader: "We make use of everything, roots, berries, meat, and even pieces of wood. Many times we exchange what we have for something else. Not only do we exchange but also share. If any of our Indian friends or relatives do not have food or shelter they may come to live with us."

Leader: And Hazel says, too: "In our New World we must learn to care for other people who need our help." Let us take account of our brethren. A small lad at the Yakima Indian Christian Mission came to Sunday school with one twenty-five cent piece. As he gave it he was heard to remark: "I will give all of my quarter, because many Sundays I do not have anything to give."

Reader: The following prayer was written by Teddy who is eight years old. He calls it, "Talkin' to God."

"Help us to be good to other people and give so that they may have something to eat. As we Mission boys and girls send money all over the world, please see that it gets there, God. We thank you for the Indian boys and girls, for the African boys and girls like Efu, and for the Chinese, too, who know about Jesus and you. Goodbye, God."

Leader: In God's New World we must share and share alike.

Go break to the needy sweet charity's bread,
For giving is living, the angel said.

—*Author unknown.*

Hymn: "A Charge To Keep I Have" (*Christian Worship: A Hymnal,* 373), using stanzas 2 and 3 as a prayer, either read or sung.

Leader: Let us use a benediction that calls to mind our brothers of the red skin:

God guide you in the big hunt,
Serve you in the big feast,
Shelter you in the big tepee,
And meet you in the happy hunting ground. Amen.

—Mrs. Oakley Rhay.

SEPTEMBER

Through Conviction

Call to Worship:

Rise up, O men of God!
His kingdom tarries long;
Bring in the day of brotherhood
And end the night of wrong.

Hymn: "Stand Up, Stand Up for Jesus" (*Christian Worship: A Hymnal,* 371).

In this past war desperate men of action repudiated our Christian ideals as sentimental illusions. They scorned the rights of the weak and worshiped power. They denounced peace and brotherhood. They kindled the flame of racial pride and contempt. These men were beaten on the battlefield. Christians of conviction must be on guard lest they, having spread their insidious poison, win the "peace." The fascist faith in the will to power is closer to the daily way of life in the so-called Christian nations than their professed faith in liberty, equality, and fraternity.

As Christians we must fight egocentricity, hate, love of power. We must deny everything in our common life which goes against human dignity and brotherhood. This looks like an impossible task. It is impossible if attacked by one man alone. But if everyone believes that the only way in which we can conquer our economic, social, and political maladies is through conviction in God and the ways of God, working together with him, progress can be made. The ways of God are cooperation, respect for individuals, positive action. Until we learn to make use of these ways rather than ways of mere power we shall not have God's New World.

We can't expect miracles overnight. We shall have to start our strategy of positive action through methods which have been tried and proved in our historical heritage, working with the best alternative which is now known to be effective in a given situation. It means that we renounce all daydreams, magic, and idealistic longings so that we may act in the real world.

Christians can and must have a more radical and thoroughgoing realism than others. Some cannot look at evil and evaluate situations because they are afraid of evil. Others who are cynical realists cannot see the good for the evil. Christians must be able to lead others out of their mental, moral, and physical dilemmas, if we wish to build a fair new world.

We Christians have too long distinguished ourselves by misty idealism. If we want to achieve the establishment of God's New World, we will have to be aggressive in spreading our goals, realistic and persuasive in our propaganda. We will have to save political democracy at home and extend economic democracy as well. We will have to help all other nations to do the same. We must have the strength of our conviction. These are days of urgency. We still have the opportunity to prove our convictions.

Hymn: "Once to Every Man and Nation" (*Christian Worship: A Hymnal,* 558).

Prayer:

Thy kingdom come,
Quicken us into creating a beloved community
Of friends of every color and race and creed
That Thy way may be known in this earth,
Thy saving health among all peoples.

Echoes From Everywhere

Parcels Received

The Christmas parcels which were sent out as a union project have just been distributed, and they are certaintly dandies. There are not enough for every Christian family, but we are dividing the contents so that everybody will get something. We are planning a big church get-together and the gifts will be given out. Edna Gish and I were each given one parcel and we were just like children over some of the contents. We want to share ours, too, but we are keeping some of the things for they are really very useful and we understand that they were sent with the missionaries in mind.

—Margaret Lawrence.

Nanking, China.

Home Again!

And now, for several years, we will be writing of Mondombe, after our furlough at home. Never has Mondombe looked more inviting or beautiful.

It is good to be home, and the children especially have enjoyed the old pets—parrot, cat, rabbits and chickens. We are happy amidst the familiar scenes of plants and flowers, and are enjoying the tropical fruits. We are pleased to see familiar faces of natives and missionaries, and content to get on with our work.

There is a better, happier spirit among the native workers. The increased proportion of Congo Institute trained men has stabilized and strengthened our work tremendously. The desire for an education is constantly growing. The work of the hospital is heavy. The mass Christianity continues. Never were the times more propitious for an energetic expansion of our work.

—Dr. and Mrs. Donald H. Baker.

Mondombe, Belgian Congo.

Too Little—Too Late

At the hospital a well-dressed, educated father laid his 11-month-old baby on an examining table. The nurse had noted that the infant seemed very sick and brought the case in ahead of its turn. A glance told us that the baby was extremely anemic, and more, too. The eyes had a peculiar appearance. At the time the father laid the baby on the table, it took one gasp. That was the last one.

An attempted stimulation was of no help. I asked the father how long the baby had been ill, and as he pointed to some sores on the body, he said, "These began about six months ago." I thought to myself that here was a case that was truly "too little and too late." The baby was too little and the father was too late.

—Kenneth W. Bonham, M.D.

Damoh, C. P., India.

Leila Callender and interested group at Jesús-María

A Small Beginning

Miss Leila Callender, missionary stationed at Aguascalientes, Mexico, has been visiting a community called Jesús-María. Of her visits she writes:

"I think the work there is progressing a little. Mr. Luna of one of the families, comes to town to church, and recently he was accompanied by one of his sons and two grandchildren. It diminished my audience a little, but I feel it is a gain to have them take enough interest to come into town to church. One of the friends—or perhaps a relative—of the Lunas, who lives here in Aguascalientes, has been to our gathering at Jesús-María and promised some day to attend church here in town. He was imbued with Catholic doctrine to the extent that he thought at first it would be very bad to listen to our Bible reading, but Mrs. Luna persuaded him to come. Now he seems to think there is no harm in it and listens attentively. The children have completed memory passages, and are now busily at work on the thirteenth chapter of First Corinthians."

Laoag Convention, P. I.

The Laoag convention, Philippine Islands, was the most enthusiastic and remarkable gathering that I have had in my missionary years. No missionary had any part in any business session. There was warm Disciple discussion but very united action. They accepted the challenge of "cash on the barrel" for their major projects. P3600 were actually placed on the table in cash and pledges to start the new Junior College at Adamson Hall. A. Aquino was elected director, S. Morales, president and promotional secretary, and A. Batuyong, registrar-treasurer.

They elected Pablo Bringas, jurisdictional head of their section of the Evangelical church area, with authority to represent them at all national meetings.

—Paul D. Kennedy.

Manila, Philippine Islands.

Hidden Answers

1. What percentage of African education is being done by Christian missions?
2. How many interracial churches are there in the United States? Which one was organized recently?
3. What place do the "Holy Joes" have in our peace-time world?
4. Through what agency do the Protestant churches plan to carry on overseas relief work?
5. What is the 59th mission that Ben Kuroki, and others of his kind, must complete?
6. What does the Fourth Million do to help churches?
7. What are the advantages of the Social Action Seminars for young people?
8. Give the "four essential aspects of the atomic age" as described by A. H. C.

In Memoriam

Mrs. Alfred Petersen, April 12, 1946, Waukegan, Illinois. Active worker in churches at Fargo, N. Dak., Minneapolis, Minn., and Indianapolis, Ind. A former student of Cotner College, Lincoln, Nebraska. Served as World Call Secretary at Waukegan.

Mrs. Estella Rowley, February 12, 1946, Ashtabula, Ohio. Consecrated member of the Church of Christ, Sunday school and missionary society. Attended all meetings when health permitted.

Mrs. Bertha McGavarn, April 24, 1946, Seymour, Iowa. Leader of missionary society for five years.

Mrs. Fannie Neal Brown, February 22, 1946, Anchorage, Kentucky. Devoted member of Crestwood Christian Church and missionary society. Age 76.

Mrs. Katie Dunn Cain, April 4, 1946, Anchorage, Kentucky. Loyal member of Crestwood Church. Fine worker in all departments of the church. Age 59.

Mrs. E. A. Orner, March 8, 1946, Indianapolis, Indiana. Faithful member of Hillside Christian Church. Her last request was that friends give an offering for missions rather than flowers for funeral. An amount of one hundred dollars was given. Age 80.

Mrs. Ray Julian, May 25, 1946, Owensville, Indiana. Faithful member of the church and missionary society. Church pianist for many years.

Mrs. Leela Hadley, April 8, 1946, Strand, Oklahoma. Loyal and active member of Christian Church, serving as president and treasurer of missionary society, and teacher in Bible school.

Mrs. Augusta Kraut, April 30, 1946, Findlay, Ohio. A faithful, devoted member of Central Church, and charter member of the missionary society. Age 84.

Mrs. Hallie Fletcher Haggard, May 28, 1946, Plano, Texas. A devoted Christian, and member of missionary society for 28 years. Age 79.

Mrs. Bessie E. Ellis, June, 1946, Norwood, Ohio. Member of the Evanston Christian Church. Served several years on board of trustees of The United Christian Missionary Society. One of the founders of the Home for Friendless. Age 82.

Impressions of Free Wuhu

By STELLA TREMAINE*

AFTER spending six weeks in Wuhu, I undertake to express some opinion of the situation. During my first few days here, the bewilderment of the sweeping changes and confusion made it impossible for me to receive even any definite impression.

My house has been filled with old students and friends who constantly come to visit. Repeated interviews and conferences with them, as well as observations of activities on the streets, in places of business, banks, stores, factories and homes, have enabled me to make some appraisal of the situation. Our students during these twenty-five years, in the academy and our city school, now occupy many positions of responsibility and influence. The editor of the Wuhu leading daily is one of our graduates. The head of the mass education bureau, and many offices in the provincial and city government are occupied by our students. Large numbers of them are outstanding doctors, lawyers, bankers, school principals and directors of large companies. From them as well as from our young students of the present day, and from clerks in stores and people in all the simple, ordinary business of life I get the impression of a very deep feeling of gratitude to America for the defeat of Japan, and the riddance of that terror in China.

In the field of domestic politics, I sense a real revolutionary change in attitudes; I should say that the Chinese people whom I know are beginning to think and react like citizens of a democratic country. While there is a deep, determined loyalty to the central government, there is also a freedom and desire to indulge in caustic criticism. Fifteen years ago the general attitude was that the government was bad and no one had any confidence in it, but no one dared to criticize very much.

The economic situation is quite out of hand; and while there is some indication that the inflation is being checked to some extent, still the currency is stretched to a dangerous degree, and the government is sharply criticized for not exercising a severe control. But with the grave destruction the country has suffered, the desperate need for rebuilding and repairs of every kind, the shortage of materials, lack of imports, a large proportion of the population now on the move, striving to return to and re-establish themselves in their old homes and places of business, the situation is so complicated it seems impossible to bring any order out of the tangle. At the same time the government is beset by external problems brought on by the war which are not yet settled, and the internal strife of the Russian supported communist movement, so there are too many problems to be settled in a short time.

But over the country as a whole, and in our local situation, there is concrete evidence of determination and ability to overcome all these difficulties and make definite advance and improvement.

Our own city, Wuhu, is reported to have a population of 300,000. That is 50,000 more than five years ago, and three times the population of twenty years ago. The willingness to make full use of housing facilities and the ability to utilize the limited building materials in the vast building undertaking is heartening.

Many of the streets of the city, after eight years of complete neglect, are wellnigh impassable; but miles of them are now torn up and in the process of resurfacing, and that without any of the machinery for crushing rock and rolling pavement that was in use here ten or twelve years ago. The only aid to human labor is about twenty small horses and mules that haul rock in carts in from the hills, and I am glad to say the animals are fat and well groomed. Trees have been planted along many of the streets that are being straightened and widened.

A number of schools with very good reputations are in session, but are entirely inadequate to serve the very large school population. Most of the schools supported by provincial and city funds still follow their old bad practice of promising fabulous salaries to faculty members, then failing at the end of the month to pay more than one or two weeks' salary. In fact, the teachers receive about two months' salary during a semester. Consequently, the teachers augment their incomes by doing other types of work in addition to teaching, so that the schools are neglected.

Our school has been in session two months. Most of the schools supported by public funds have had classes two weeks, some more, some less. It is little wonder that parents should have crowded more than 900 children into our school, and it is rather amazing to see our teachers trying to rise to the need in caring for so many children when we consider 400 a full enrollment for our school.

Our own church has carried on in a really marvellous way. A large number of our church members who have stores and small factories were able to carry on business without becoming involved with the Japanese. They have paid a real salary to the pastor, the woman evangelist and janitor, and have kept the church building in a usable condition, and carried on the minimum essential activities of the church. Now they are ready to go forward in a fine enthusiastic way. Many of them want to do voluntary teaching and preaching, both in the city and surrounding country, but they need materials and leadership.

People are living on minimum food allowances, their clothing patched on the outside and ragged beyond patching inside, but their faces are happy and their hearts hopeful.

*Miss Tremaine is a missionary under The United Christian Missionary Society. She recently returned to China.

Disciples Fellowship in Chengtu, March 3, 1946

Members of West China Committee, B.D. Students at the Nanking Theological Seminary, and Members of the University of Nanking staff were gathered together for this picture which was taken on the steps of Vandeman Hall, used by Ginling College as administration and classroom building, on the West China Union University campus, Chengtu. Lewis Smythe, missionary recently returned to China, and professor of sociology and treasurer for Nanking University, is standing in the center of second row from the top.

Women and World Highways

(*Continued from page* 35.)

look at my Phillis!—Does she not seem as though she would speak to me?''

Her amazing thirst for knowledge, her brilliant conversational powers and her modesty were constantly enhanced by the understanding of the members of the Wheatley family who gave her their love and every kind of encouragement and opportunity.

The serious illness of Mrs. Wheatley forced Phillis to leave England hurriedly and at the height of her popularity. Soon after her return to Boston, Mrs. Wheatley died, as did her husband only nine days later. Within four years, Phillis was left completely alone in Boston, for Mary Wheatley had also died and Nathaniel had remained abroad.

It was then that she lost her heart to John Peters, ''sometimes a barber, sometimes a grocer'' and a reader of law books, who liked to be known as ''Doctor Peters.'' He was, in reality, a fairly intelligent, but unsympathetic and lazy ne'er-do-well. It was an unfortunate and unhappy marriage. ''Dr.'' Peters left her soon after the birth of their three children, all of whom died in infancy, and Phillis was forced to give up her writing to support herself by drudgery to which her frail body was unaccustomed. At thirty-one, she died, ''unbefriended and heartbroken.''

On December 5, 1784, the *Independent Chronicle* published this brief paragraph:

''Last Lord's Day died Mrs. Phillis Peters (formerly Phillis Wheatley) age thirty-one, known to the literary world by her celebrated miscelleaneous poems. Her funeral is to be this afternoon at four o'clock from the house lately improved by Mr. Todd nearly opposite Dr. Bulfinch's at West Boston where her friends are desired to attend.''

Phillis Wheatley lives on, however, not only to honor with her name many YWCA branches in the United States, but also as a personality, a poet, and a great woman in American history.

Easter at Mexican Christian Church

Pre-Easter planning for an intensive evangelistic campaign resulted in active visitation. This led up to the Pre-Easter week and a series of special services with Samuel Rocha as evangelist. During the week nine confessions of faith were made, and on Easter Sunday morning thirteen persons were baptized, three having come into the church by statement.

Attendance at all services was exceptionally good, with about 200 present for the Easter morning service. At this service, the Sunday school deposited before the altar a special offering of $113.00.

—Fred Vazquez, *Minister.*

San Antonio, Texas.

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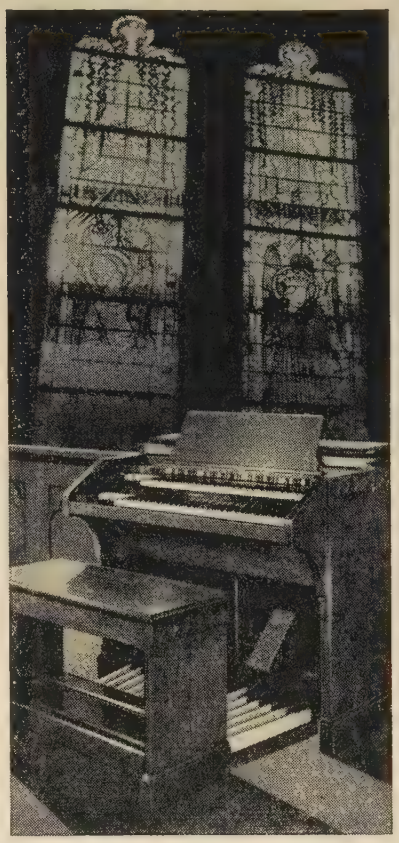

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WORLD CALL

"A Grand Guy"

This is Wendell Eugene Fuqua, son of Clarence and Helen Jo Fuqua who have recently gone to Los Haro, Mexico, as rural missionaries. As one can see he does not let his responsibilities as a junior missionary get him down. He has undertaken quite a task, too, though few people realize it.

It is his job to eat and enjoy his carrots and peas, eggs, cereal . . . yes, and even his goat's milk, where the poor mothers who do not know about such things can see him. It is difficult to make an ignorant woman believe that orange blossom tea and rice water are not enough food for a baby she can no longer nurse. A plump, rosy fellow like Wendell, tucking away a man-size meal is an object lesson that impresses everyone. Of course his mother will have to show the other mothers how the food is prepared, but it is up to Wendell to demonstrate the grand effect it has.

There is something else we hope Wendell will also be able to teach the mothers who see him. As he tumbles about happily in his playpen, perhaps he can prove that a baby does not always have to be in somebody's arms in order to be contented. If he can convince the people of Los Haro of that he will release dozens of older children from virtual slavery. After all, how would you like to lug a baby around all day when you take the corn to the mill to be ground for the daily tortillas, when you go to the public well for water, or when you have a free hour to go to *The House of the Friend* to play?

Yes, he is a tiny tyke but he has a heavy responsibility resting on his fat, dimpled shoulders. He'll make the grade, though, because he is a grand guy and he will be an ambassador of good will in the bargain.

—*E. H. Kepple.*

Mexico.

News Notes
Committee on War Services

BAYAMÓN, PUERTO RICO:

C. Manly Morton, missionary and director of the war service project at McLean Conference Grounds, which the Committee on War Services is supporting, writes as follows:

"Fort Buchanan is the Distribution Center and the Casual Center for the whole Carribbean area. That means that both the outgoing and the incoming men of this district have to pass through Camp Buchanan. The only place our live-wire chaplain, Chaplain Clark, has to take them is to our McLean Camp Grounds. This will answer your question about the continued increase of servicemen whom we try to serve.

"There are 21 Japanese American lads stationed at Can Cristobal. Five of them have been coming out to us quite regularly. One has accepted Christ and has been baptized here in Puerto Rico. They are such fine fellows and it is such a joy to us to have them. A short time ago they were here for the week-end.

"They had taken fruitjuice and cookies and were having dinner a bit late. In the midst of the preparations the electric current went off. I went back in the kitchen to help Mrs. Morton hunt for candles and to put the finishing touches on the dinner. Sam, the one who was baptized, went to his room. The others remained on the wide front porch. We offered them candles but they said they would rather sit in the semi-darkness. Soon they began to sing—such lovely voices! First they sang conference songs; then they got over into church hymns: Church in the Wildwood, In the Garden, Old Rugged Cross, Faith of Our Fathers, etc. I have never heard more inspiring singing in my life. They sat there singing for more than an hour and we sat and listened and let dinner wait. How these lads do love America! This never ceases to impress me. They never grouch like other lads do. They never complain about the hardships of army life. They seem just too proud of their country and too proud to wear its uniform to complain.

"Thanks so much for giving us financial assistance to carry on this ministry to our lads. It has meant as much to us as to them. Perhaps even more.

"We will doubtless be in Indianapolis sometime during the early fall and hope to see you all personally."

Before Coming Home

Since the first of December I have been rushing around like mad trying to keep up with abscesses, thorns in fingers, broken bones, and bashed-in heads from fights. A baby fell in the fire and was burned terribly but is getting better now. In my "spare" moments I finally managed my eight yearly reports to the state, union work, provincial doctor, and U. C. M. S. Some of these had to be in both French and English.

We made Christmas for the natives a time of praise and devotion, and offering gifts. Exchange of gifts or greetings is done here on New Year's day as in Belgium.

Our 100 rural evangelist-teachers and their families came in. We examined them all and signed their medical passports and treated the sick ones. Then came a group of little boys for check-ups before they entered school. Clerks of the business companies in the territory came for their yearly medical passports. Then I'll make another trip to each of the plantation dispensaries before I turn over the work to Doctor Baker and my furlough year.

—Buena R. Stober.

Belgian Congo.

On Our Side

ON OUR side (in the fight against racial and religious hate) we have most powerful allies: we have God and the Government. All religions of our western world teach love of God as the first commandment, and as the second, love of our fellow men. You cannot obey those commandments and expect things for yourself that you deny to any other human. It is just as simple as that; if only people would live by it.

We have Government on our side. If you doubt it, reread the Declaration of Independence and the Constitution of the United States.

We have science on our side. Science proves in its own way that all men are brothers in that they are all members of the human family. There are individual differences, of course, due to heredity and environment, but in any group there are the brilliant, the average and the slow—and all the gradation of character as well. So science is on our side, and pride of intellect should be on our side, too, and that is a common trait that is convenient to have with you rather than against you.

If people think straight, they know they cannot indulge in generalizations because every group is made up of individuals. People cannot indulge in scapegoating because that is a sure sign of not thinking straight but rather succumbing to the temptation to blame some other group for a bad situation. The most appalling instance of scapegoating in all history every one of us has lived through. How long will it take the world to recover from Hitler's terrible sadistic scapegoating spree!

And we have on our side all the warm-hearted, balanced, secure personalities. You cannot make a good hater out of such a person.

The happy wholesome person is by nature democratically inclined because democracy and fraternity are so identical in their meaning. It is fun to like people, all people, unless you have real reasons to dislike them and then only on an individual basis and for cause. So—there is real reason, I believe, for feeling that we're on our way to a happier country and a happier world.

—Mrs. Mildred H. Mahoney, Executive Secretary, Governor's Committee for Racial and Religious Understanding, Commonwealth of Massachusetts.

Impressions of McLean Conference Grounds

(Editorial Note: The following paragraphs were written as a tribute to Mr. and Mrs. C. Manly Morton and the work they do at the McLean Conference Grounds, Puerto Rico. Dr. and Mrs. Eugene R. Kellersberger, of the American Mission to Lepers, recently visited Puerto Rico.)

DR. HUGH J. WILLIAMS and Dr. C. Manly Morton laughed when I told them I was going to write an article on "McLean Conference Grounds" for I had been there only a few hours. "Why don't you write a book about Puerto Rico since you have been here three days?" they jokingly said. "The shorter the stay the longer the book, you know."

But I believe that fleeting impressions are often lasting ones. After one has traveled around the world and accepted the hospitality of many Christian friends, it is easy to judge sincerity of purpose, magnitude of vision, and greatness of faith. That is what the Disciples of Christ have in Puerto Rico.

Who but a great Christian would be at the airport to meet us with a smile at one-thirty in the morning? That is Hugh J. Williams! He it was who arranged our visit to McLean Conference Grounds on the last day of our stay on the Island before leaving for Trinidad. The ride over the mountains from San Juan was breathtakingly beautiful. The Puerto Rican oak tree that bears peach blossoms (don't ask me how it is done, but I saw it with my own eyes) cast its pink petals along our way, making of the rustic road a Lover's Lane fit for a bride to meet her bridegroom. The flamboyant was also a blaze of glory in its setting of tropical green. But when we turned into the conference grounds, went up and around the winding road, I thought I was entering a botanical garden, or perhaps I had a short cut to Paradise.

The attractive little cottage where Mr. and Mrs. Morton live was so surrounded by ferns and flowers, rock gardens, and a lily pond that one had to look closely to see the house. Out of doors, with bird songs for music, was set the luncheon table—and such a good lunch it was, with such a jolly and hospitable host and hostess. In ten years' time, they have turned this tropical wilderness into a rose garden. Here hundreds of young people and Christian leaders of many communions have come for physical, mental, and spiritual recreation. They come hungry and thirsty, and here they are fed upon the Bread of Heaven broken for them, and upon spiritual waters of everlasting life.

We saw the worshipful open-air church and the little cottages where missionaries and ministers find rest from weary labors. Just as we were leaving, a young American chaplain came panting up the steep path—mopping his hot brow, for the sun was at its zenith and the day was hot. His arms were full of mysterious bundles, surprises perhaps for the servicemen for whom he was preparing a rare treat overnight at this cool hilltop, a walk along this Upper Road, a meeting with the King on the King's Highway. The men to whom the conference had opened wide its doors were Japanese American soldiers.

Who can gainsay that an hour's stay at McLean Conference Grounds was not sufficient to imbibe the spirit of the place, for that spirit was the spirit of interdenominational cooperation, the spirit of world fellowship, the true spirit of Christian missions. It is the same spirit which we have seen permeating the work of the Disciples of Christ church everywhere we have been—in Paraguay, in the Belgian Congo, around the world.

Had it not been for McLean Conference Grounds, that Christlike young chaplain would have had no opportunity to say to such a group of boys,

"Come with me along the trail,
The upward, winding, daring trail
To God!"

—MRS. E. R. KELLERSBERGER.

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WORLD CALL

The Hendersons in Congo

Our work here in Congo keeps us out of mischief. Jamie, who has done a big job preparing dressings, drapes and hospital supplies, has started weekly infant and child clinics. At the first clinic, 50 attended, and were only infants and children in the Mission. Later outsiders will be handled. While Jamie is taking care of the children in one room, I am looking after expectant mothers in the next.

Ever since I did my first thyroid operation, I have been besieged by women with huge goiters. Some of them look very difficult in that the growth passes behind the trachea, so I am not attempting them. In surgery, too, discretion is the better part of valor. —DR. A. G. HENDERSON.

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Kappa Beta Biennial Convention

"STIR up the gift of God that is within you" was the challenging theme that rang through the hearts and minds of Kappa Beta sisters at their National Convention. Meeting together for the first time in five years, Kappa Beta delegates from seven universities participated. It was significant that the convention should be held at Beta Chapter, Kansas State Agricultural College, Manhattan, Kansas. Beta Chapter was the second chapter of Kappa Beta and was founded in 1913.

Marjorie Kelsey and Lucy Hunter from Beta Chapter, Kansas University, Lawrence, Kansas, led the delegates in an impressive devotional service, challenging each Kappa Beta sister to "Stir up the gift of God within her—through Faith." Faith is the first charge that Kappa Beta sisters take when they assume the duties and privileges within the consecrated circle of Kappa Beta.

Kappa Beta girls are enlisting in full-time Christian service. Dr. Louis Jaggard, returned missionary from Africa, attended the convention and emphasized the need for women in the mission field. Mrs. Jaggard, who so ably assisted the doctor in the work, is a former Kappa Beta sister. Following a Kappa Beta tradition of thirty years, a love gift is given to missionaries in the field. Mr. and Mrs. Wm. D. Hall in India, Agnes Rogers in Africa, and Mr. and Mrs. Frederick Rowe in Africa, are now receiving the Kappa Beta love gift. Each year a special gift is given to Miss Doris Browning a former Kappa Beta officer.

Through the entire convention, March 29-31, unselfish service to Christian ideals was utmost in every delegate's thoughts. Service is the third charge given Kappa Beta sisters. A devotional period on "Service," led by Katreva Traux and Mary Ann Roberts, Lambda Chapter, Purdue University, was a fitting climax to the reports on deeds of service rendered by Kappa Beta sisters.

Two official delegates from each chapter had a lively discussion with advisers, of Chapter problems. Kappa Beta girls include Sunday school teachers, choir members, workers in student foundation organizations. John E. McCaw, of Indianapolis, national director of student work, presented concrete suggestions as to how to more fully integrate the Kappa Beta program into the entire student foundation program. Plans were laid for the extension of Kappa Beta to other college campuses. The extension fund is made up of life membership dues and it has shown a steady increase in the past few years.

The climax of the convention was the formal banquet following an initiation service. "Work harmoniously with other members of Kappa Beta in promoting Christian ideals on the campus through National Kappa Beta, through my church, and through the development of a rich and gracious personality," was the theme for the banquet. Installation of new national officers, a tradition of every biennial convention, climaxed the banquet program. Newly installed officers were, President, Jean Sibly of Beta Chapter; Vice-President, Mrs. Oleta Inskeep of Alpha Chapter; Treasurer, Mrs. Mildred Beard of Iota Chapter; Recorder, Marjorie Hurd of Lambda Chapter.

As the closing devotion and circle of friendship was formed, Kappa Beta sisters realized their responsibility to undergird the entire student program, to exemplify on the campus true Christian ideals, and to stir up the gift of God within each member through faith, friendship and a life devoted to Christian service in every field of human endeavor; thus helping to usher in a truly Christian era.

Kappa Beta Convention, Manhattan, Kansas, March, 1946

Sleeping Bag Period

UPON my return to China I had the common experience of arriving at the mouth of the Yangtze in high hopes and then cooling off for six days waiting for our turn at a dock. It was almost impossible to find a place to stay and the last resort, a Chinese Hotel, was not feasible on account of a hotel strike. Some Seventh Day Adventists who were ship companions took me in the first night in a very out-of-the-way place. Then I crowded into the Methodist house run by one of the Brethren in a room being saved for Mr. Cartwright when he should arrive. At that, if I had not had my own bedding roll and bedding, I could not have been taken care of.

Since then I have used my bedding roll continuously and I have not yet slept in a regular bed as none are available in Nanking. I sleep on a hard board about the size of an ordinary door. I could put rice straw under me but I expect a bed when our freight arrives, and as I travel around between stations I expect much the same equipment so I will keep my back muscles and hip bones, etc. hardened and will not have to get them sore all over again. My point is that this is the sleeping bag period for some of us, and for the type of work I expect to do almost an essential piece of equipment. I should have put in a folding cot to go with it.

It should be known by this time that there is a limit on U.S. currency of $200, either to bring in or take out of China, but there is no limit to travelers checks or drafts, etc. The bank rate is essentially the same as exchange shops. That should last for months but no one can predict anything out here now. Exchange is keeping just a little under 2000.00 to one and has been fairly steady.

It has rained continuously with an all-time record for China for March. However, with two spring-like days the wind is already blowing the dust. The rain has brought down many a section of wall to add to repair problems everywhere.

I have made a check on present costs which seem to be rising continually.

With the return of people from the West accelerated, he who has to buy furniture and house furnishings now pays dearly for very poor stuff. I have gone from one almost empty house to another and know that very little is available to start with. Beds are the most critical item, for even where houses were taken over from Japanese and furniture was left, there were no beds. The Japanese built their own little floor-like platforms for sleeping quarters. The plainest Chinese bed bottom on saw horses runs about $30 U.S. (no springs, no mattress), the kind usually furnished to servants. An ordinary bed which would not last many years without sagging was priced at U.S. $125. The nearest to a suitable bed but still Chinese-made with springs and mattress was priced at U.S. $250. A fairly good looking complete Chinese-style bedroom set of 14 pieces with dressers and wardrobe and dressing tables with mirrors, etc. was priced at U.S. $1250. Herbert Minard priced the American-made sets in Shanghai and said they were selling at from five to six thousand dollars; dining room sets are about the same: table $150, chairs $100 (set of ten) or table and chairs $250 (Chinese style and make). A set including China cupboard, serving table, table and chairs was priced at a little over $1,000 dollars.

Lumber for repairs (Chinese poorly seasoned—soft wood) U.S. $1.40 per sq. ft.

I am staying with Miss Chen Hsi-ren. Luther Shao also lives here and we have grandmother and grand children and the dog and rabbit and other relatives near by. Fortunately the house was left fairly well equipped except for beds and we will have a nucleus of a few things like a chair or two, some dressers, a desk or two, grass rugs, a dining table and chairs. If these are not confiscated as alien property, we can ease the situation for new people or others coming out though no one has settled to whom things belong.. I rescued a former piano and a dresser and have located a kitchen table and cupboard so that the only things I have had to purchase so far are a thermos bottle, wash basin, waste basket and things like that.

—JAMES H. MCCALLUM.

The Unanswered Question

If the answer to question one in the May issue "Hidden Answers" could not be found, it is not surprising. The paragraphs on which the question was based were crowded out at the last minute whereas the question remained. For those interested in knowing the answer to the question, "Stanley Stuber, Karl Quimby and Rabbi Ahron Opher received what awards and why?" will find it in the following:

The first annual Public Relations Award in Religion was presented in Washington, March 30, by the American Public Relations Association to the interfaith United Church Canvass movement, sponsored by 19 national religious bodies.

Stanley I. Stuber, national director of public relations of the Northern Baptist Convention, who directed the radio, newspaper, and magazine publicity campaign, accompanied by Karl K. Quimby, Methodist missions executive, and Rabbi Ahron Opher of the Synagogue Council, all of New York City, received the association's award, an "Oscar" in the form of a 12-inch high silver and mahogany anvil emblem of the Association, symbolic of "The Anvil of Public Opinion." It was given for "the most meritorious 1945 public relation's performance" in the entire field of religion.

As for question seven, reference was made to the March meetings rather than to the April meetings. (May, pages 18-19.)

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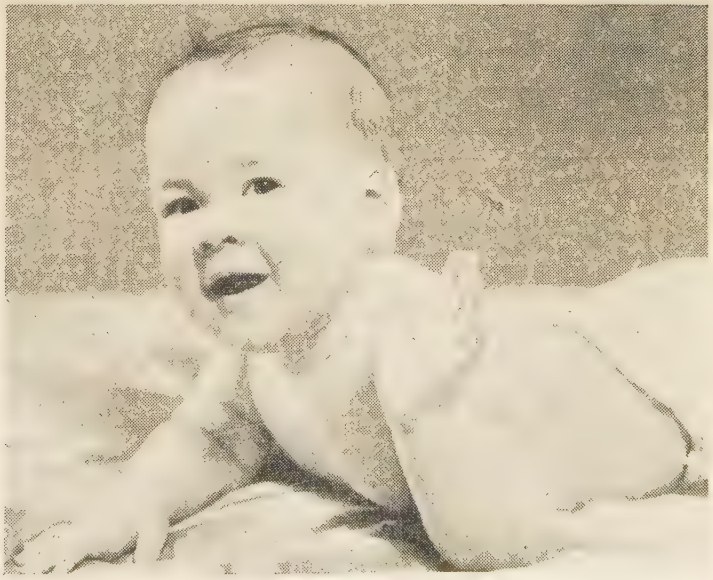

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Book Chat

(*Continued from page* 22)

outlined with clarity, and deal with the fundamental themes of the Christian life without being didactic or academic. Dr. Finegan does much good thinking in these sermons. He clothes his thought in the framework of artistic homiletical construction. It is preaching of a high order.

GLENN CLARK is a mystical writer of fluency and power. We often think he overdoes his emphasis and moves into an escapism. Doubtless his work is beneficial. His latest essays published in a volume called *The Way, The Truth, and The Life* stress the function and power of prayer, and he uses the life and teaching of Jesus for the organization of his materials. Part 1, he calls the "way" with the lesson of Jesus on prayer as shown in the Sermon on the Mount. Part 2, he calls the second lesson of prayer as shown by the parables, and Part 3 is the third lesson of prayer as shown by the life of Jesus. Many readers will be attracted by this clear outline and will find this material quite interesting and helpful.

Books Mentioned on Page 22

RIVER OF YEARS, by Joseph Fort Newton. New York. J. B. Lippincott Co., 390 pp. Price $3.00.

WE DISCIPLES, by Stephen J. England. St. Louis. Christian Board of Publication. 80 pp. Price $1.00.

A HIGHWAY SHALL BE THERE, by Jack Finegan. St. Louis. The Bethany Press. 159 pp. Price $1.50.

THE WAY, THE TRUTH, AND THE LIFE, by Glenn Clark. New York. Harper & Brothers. 177 pp. Price $1.50.

IN THE NAME OF SANITY, by Raymond Swing. New York. Harper and Brothers. Price $1.00.

"Sanity" is a word that properly belongs in the title of this book, even as thousands of the author's radio fans value his broadcasts for the sanity, poise, and breadth which mark them. Raymond Swing writes here—as for some months since V-J Day he has spoken over the radio on Friday of each week—on the implications for humanity of the development of atomic energy. He is very much in earnest, thoroughly convinced that we must decide quickly which way to take—death or life; sanity or suicidal madness. Only world order can prevent catastrophe and insure the wise use of our newly acquired scientific knowledge. The book is sane, thought-compelling, readable and usable.

G. W. B.

THREE HUNDRED FAVORITE POEMS. Compiled by Thomas Curtis Clark. Chicago. Willett, Clark and Company. Price $1.00.

A striking characteristic of this anthology by one of our generation's most distinguished anthologists is the wide range of its interest. Poems of the traditionally great poets are included, but so are poems of many not so widely known. There is a delightful group of humorous verse, none of which surpasses the contribution of W. E. Garrison, who in his "Open the Hall of Fame" bids us

"O, lift a song
To the Bong of Wong."

Disciple Books Needed

Disciples of Christ are requested by the World Council of Churches in Geneva to help supply necessary books and periodicals published by leaders or agencies of the brotherhood. Materials treating Christian unity are especially wanted, as are copies of the late Peter Ainslie's "Christian Union Quarterly." Send any such materials at once to Claude E. Spencer, Curator, Disciples of Christ Historical Society, Canton, Missouri. He will gladly answer any inquiries concerning such books and periodicals.

Books Received

A CHRISTIAN GLOBAL STRATEGY, by Walter W. Van Kirk. Chicago. Willett, Clark & Co. Price $2.00.

DOCTORS EAST DOCTORS WEST, by Edward H. Hume, M.D. New York. W. W. Norton & Co., Inc. Price $3.00.

REALIZATION OF THE UNITY OF LIFE, by Irvin N. Hoffman. Boston. The Christopher Publishing House.

REVIVAL HOUR, by J. Stratton Shufelt. Chicago. Van Kampen Press. Each, 75 cents; 25 or more, 65 cents each.

NO ROOM IN THE INN, A Christmas Play, by William N. Lessel. Chicago. Van Kampen Press. Each, 35¢; 8 for $2.75.

WE HAVE THIS MINISTRY. Edited by John Oliver Nelson. New York. Association Press. Price $1.50.

LET'S GET TOGETHER. Stories by Frances Nall. New York. Friendship Press. Paper 25 cents.

ONE WORLD—ONE FAMILY, by Frances Nall. New York. Friendship Press. Paper 25 cents.

THIS IS INDIA, by Arthur T. Mosher. New York. Friendship Press. Paper 25 cents.

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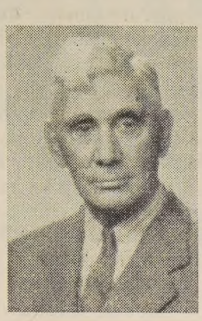
World Call News Room

(*Continued from page* 34.)

Misses Eleanore June Allendy and Mary Eleanor Higdon have been appointed missionaries to the Philippines for three-year terms. Miss Allendy will teach and Miss Higdon, daughter of Mr. and Mrs. E. K. Higdon, will engage in relief work.

Frank L. Jewett retired June 30 as director of the Texas Bible Chair in Austin after more than 40 years' service in this work. Beginning this Bible Chair in 1905, Dr. Jewett has been its only director. A building and residence were erected in 1909 at the entrance to the campus of the University of Texas. He will be succeeded by Paul G. Wassenich of Chicago.



F. L. Jewett

W. Harry Walker, state secretary of the Illinois Christian Missionary Society for the last 12 years, died in St. Louis, Mo., May 23, following a stroke on May 22. He was 51 years old.

After nearly 12 years as a secretarial assistant in the division of foreign missions of the United Society, Miss Fannie Bennett has resigned effective next Sept. 1. She will teach in the weekday religious educational school of Indianapolis.

The National Conference of Christians and Jews has added two other Disciples to its national staff. Chaplain Ora J. Cohee is in the Dallas, Tex., office as regional assistant director. Willis R. Jones, son of Edgar DeWitt Jones of Detroit, Mich., is the new regional director stationed in Pittsburgh, Pa.

During June and July, Ira W. Langston, pastor of Park Avenue Christian Church, New York City, speaks over the Mutual Broadcasting Network every Tuesday morning at 10:15 a.m., Eastern Daylight Time. "Faith in Our Time" is the title of the series of messages.

F. W. Burnham, first president of The United Christian Missionary Society, retired June 30 as pastor of Seventh Street Christian Church, Richmond, Va. He is now pastor-emeritus and will continue to reside in his suburban Richmond home. Seventh Street Church, known as the "mother" church of Disciples in eastern Virginia, has been sold to a department store. The educational plant was surrendered to the purchaser May 31 and the sanctuary is to be given up by Oct. 1 next. It is proposed to rebuild the church in the west end of Richmond.

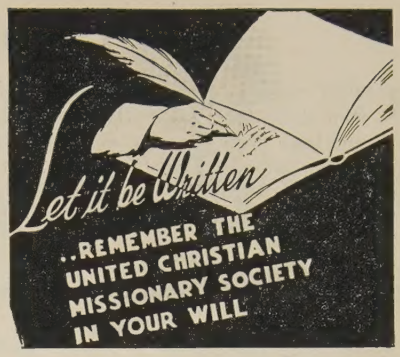
Miss Wilma Jeane Meyers of Denver, Colo., is assisting C. C. Dobbs, Rocky Mountain secretary-director, in the conference and camp schedule this summer. She was co-president of the International Christian Youth Fellowship Commission last year and is a student at Phillips University.

The Board of Managers of The United Christian Missionary Society will meet just prior to the opening of the International Convention at Columbus, Ohio, Aug. 5 and 6. The legal sessions of the society will be held Aug. 7.

Fred Vasquez of the Mexican Mission, San Antonio, Tex., expects to study at Texas Christian University, Fort Worth, this summer on "sabbatical" leave from his work. David Munoz will be the supply minister.

On May 30, in Third Christian Church, Indianapolis, Mrs. Mildred King and Harry B. Holloway were united in marriage. Mr. Holloway is the executive secretary of the Department of Lay Activities of the United Society.

Goldie Alumbaugh writes from the Congo that Mr. and Mrs. Joseph Whitmer, new missionaries, "have done more itinerating in the Lotumbe field, excepting Ifumo, than I have ever known in Lotumbe and they do not neglect the school program to do it. Their contact in the back country is already beginning to show in better offering and more interest in the in-gathering times."



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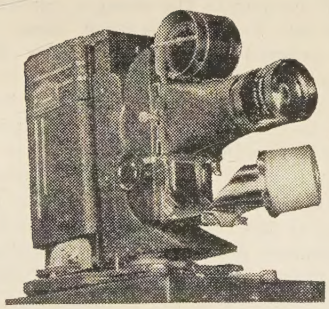

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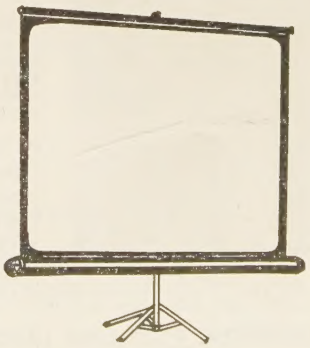

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A Friend in Need

RASHI was a great Jewish scholar who lived long ago. His teachings and writings were known not only to his fellow Jews in France but to Jews all over the world. Even to this day his works on the Bible are studied by his people.

Many stories are told of this good and wise man; but perhaps the best known is the tale of the grateful priest.

Rashi went from place to place, teaching the Jewish people. One night when he was staying at an inn, he heard that a priest in the next room had fallen ill and was near death. Rashi, like many Jews of that time, knew a great deal about medicine. He gave the sick priest a drink made of herbs, and he nursed him until he was well again.

"I wish I could pay you for all your kindness," said the priest, "but I am very poor."

"I am repaid to see you well again," answered the rabbi.

Many years passed. Rashi visited the great Jewish community of Prague. Every Jew in the old Bohemian city came to the synagogue to do honor to him and to listen to his wise words. Suddenly a young Jew rushed into the synagogue; his clothes were torn and his face bruised and bleeding.

"They are planning to attack the Jews; I have barely escaped with my life!" he panted.

Even as he spoke, the frightened Jews heard the tread of marching feet. A band of soldiers entered the synagogue. They seized the elders of the congregation and Rashi with them and dragged them off to prison. Here they remained many days. The Jews had been charged with plotting against the government; they were sure they faced a dishonorable death. They did not dare even to think of what might happen to their helpless families.

One day the Bishop of the diocese came to visit Rashi in his dungeon cell. He was a great scholar and although a Christian, wished to talk with the famous Jewish teacher of whom he had heard so much. But when he entered the cell he embraced the surprised Rashi!

"Don't you remember me?" cried the Bishop. "I was the poor young priest whom you nursed back to health many years ago. I could not reward you then, but now I am able to help you as you helped me in my need."

He listened to the charges against the Jews of Prague, declared them false and ordered that the prisoners should be released at once. Then he invited Rashi to his palace and treated him as his honored guest. The Bishop promised his old friend that he would see that no harm came to the Jews of Prague.

Before Rashi left the city, he again spoke at the synagogue. Now his brethren praised him not only for his wisdom, but thanked him for bringing them a friend to save them from destruction.

—ELMA EHRLICH LEVINGER,
National Conference of Christians and Jews, Inc., New York City.

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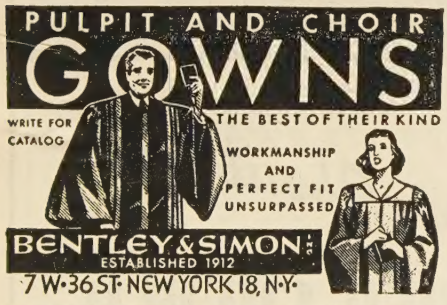

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Last Column

If But One Talent, Use It

PAGANINI, the greatest of fiddlers, was once before a public audience when, by a series of misfortunes, he broke all the strings on his violin except one. The people became impatient, when, not to be outdone, he straightened up, and drawing his bow across the one string, drew forth such delightful music that everybody was entranced. In the great song of life there are a lot of people who have to play an instrument of one string, that is, if they play at all. But unfortunately there are a lot of people who, because they are not a whole brass band, never make a sound of any kind. If we have a horn, even though it has not a single stop, we ought to blow it—and blow it with a will, too, at that. If our fiddle has but one string, if we have but one talent, we ought to keep it busy. If we can make but one note let us make it.—Selected.

Out in Tennessee there is a plant which turns out bombs. Here [at Union Theological Seminary] we have a plant which turns out ministers of the gospel. The two seem remote and unrelated. Actually, the issue of our time, perhaps the issue of all time, is which of the two outputs will prevail.

—JOHN FOSTER DULLES.

A *Post* advertising salesman in Chicago spent the longest years of his life in the Navy. Finally there came the day when he could telegraph his wife that he was flying home. His wife sensibly kept the news from their little son, Kelly, on the theory that the lad would become overexcited. On the big day, Kelly had his lunch, took his nap as usual. Then, and only then, did his mother tell him why this was a great day. "Your father is coming home today," she said.

The boy's eyes brightened, but when he spoke, it was in calm, even incisive tones. "Good!" he said heartily. "Now we can quit praying."

—*Saturday Evening Post.*

I dream of the day when there will be a better understanding among people. When I sing, I don't want them to see that my face is black; I don't want them to see that my face is white—I want them to see my soul. And this is colorless.

—MARIAN ANDERSON.

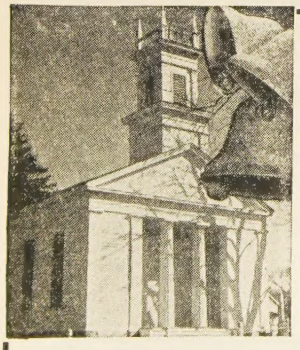
A little girl at the church wedding suddenly exclaimed in a stage whisper, "Mother, has the bride changed her mind?"

"What do you mean, dear?"

"Well, we saw her march up the aisle with one man, and here she comes back with another!"

"Have you got your vacation plans all figured out?"

"I don't have to do any figuring. My wife decides where I'll go, and my employer decides when."



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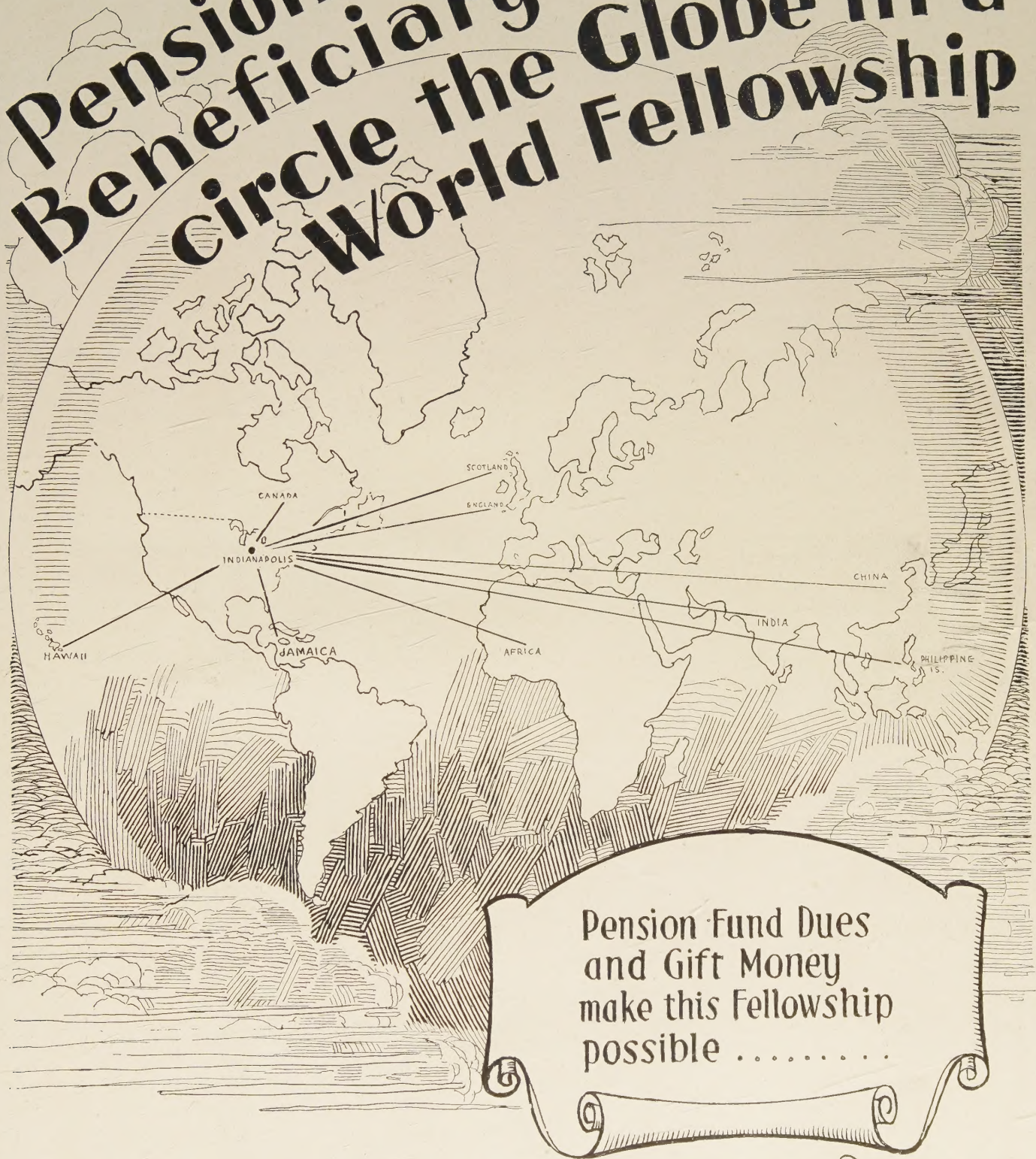

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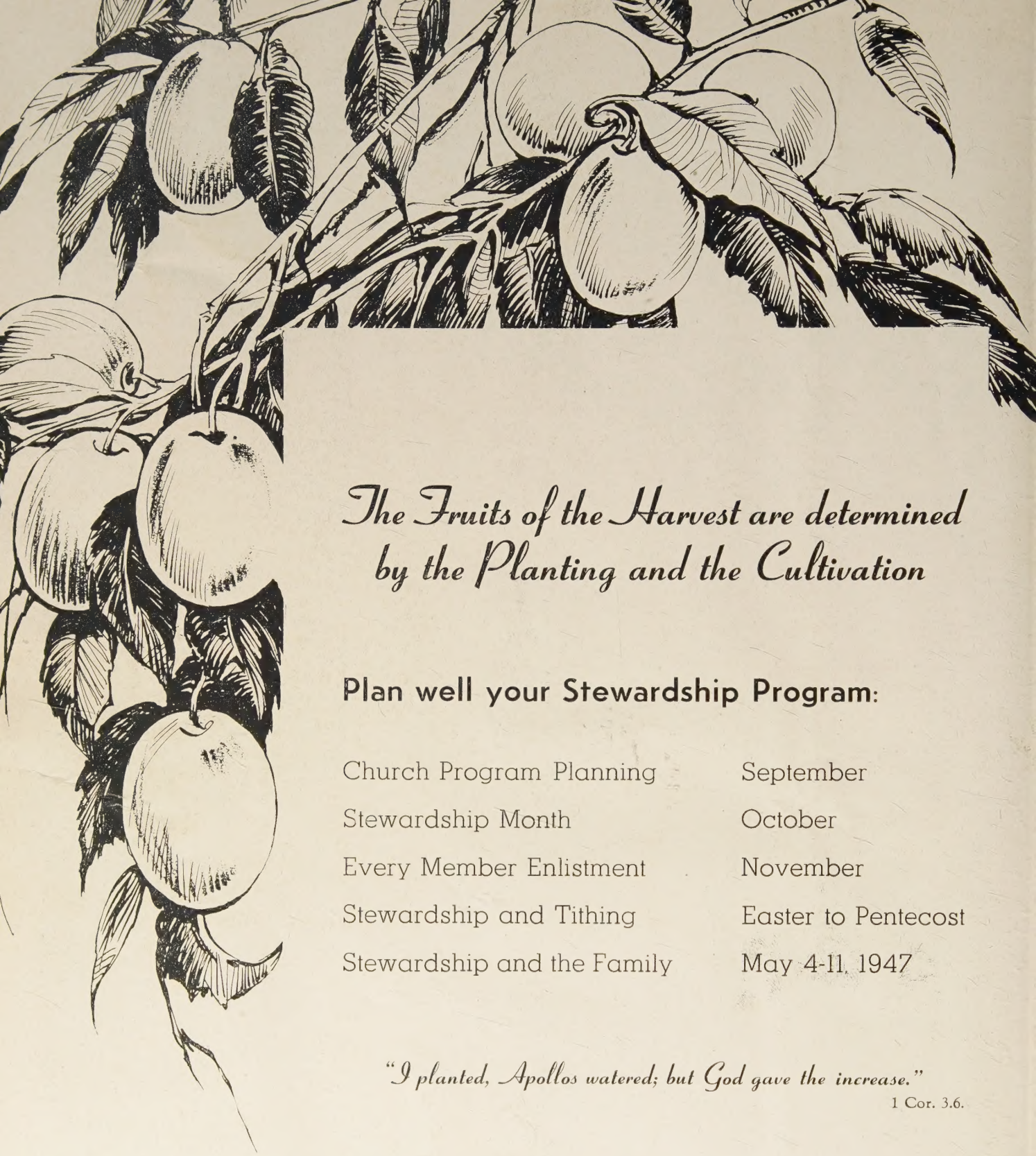

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1 Cor. 3.6.

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